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How the Saloon Swindles the Taxpayer

FROM THE REPORT OF THE BAPTIST BROTHERHOOD, PREPARED BY H. W. PILOT.

Figures for cities in the United States over 100,000 population, showing the enormous tribute which the saloon leaves on every tax-payer. The saloon is a mill-stone on the tax-payer's neck—it fills jails and alms-houses and swallows up a large percentage of so-called charity.

Unless the saloon is destroyed it will down the nation financially and morally.

Modern students of the liquor question have agreed that there is but one really fundamental cause for the continued existence of the saloon. There are many accessories, but without the enormous financial consideration connected with the business it could never persist. Finances keep it in politics and politics are responsible for much of the profit of the business. The alleged financial gain to the tax-payer has been the determining factor in nearly every case where the cause of the saloon has won. The claim that liquor revenue pays for public improvements and reduces the taxes has been the slogan of the liquor forces in every contest.

This Commission, therefore, because of these considerations, decided to investigate and to determine as far as public funds were concerned, whether from the standpoint of the taxpayer, the saloon in Cleveland is financially a paying institution. It is impossible, of course, to know the exact share of the following expense which should be charged to the liquor business; this can be determined only by studying each case separately, but we believe that the following survey of criminal statistics is fair and representative.

In columns A and B of Table No. IV will be found the total number of arrests for all offenses and the number of arrests for drunkenness and disorderly conduct. It will be seen that 52 per cent of the total arrests was for drunkenness. The report of the exhaustive inquiry made in New York by the Committee of Fifty, who made a special study of that class of arrests where the charge of drunkenness was not made, showed that drink had some relation to the criminal condition of one-half of all those persons arrested, who were not charged with intoxication. Thus we may conclude that 52 per cent of all arrests are for drunkenness and that 50 per cent of the remaining 48 per cent of arrests are the result of drink. This would make intoxicating liquor

responsible for 76 per cent of all arrests. While an exceedingly small number of drunks in Cleveland who are run in are ever required to appear in court, still of the 2,252 men sent to the infirmary last year, but few of whom could have been charged with drunkenness, 2,035 or 90 per cent, confessed to being addicted to the drink habit. Of the 1,586 inmates in the Ohio Penitentiary 1,382 or 87 per cent, claim that drink was responsible for their downfall.

THE EXPENSE TO OHIO FOR THE PROSECUTION OF CRIME AND THE SUPPORT OF CORRECTIONAL INSTITUTIONS.

The state's share of the liquor tax for 1910 was \$2,073,038.75. The state paid \$4,368,658.12 for the prosecution of criminals and the support of correctional and benevolent institutions. This represents a deficit of expense above receipts from the liquor traffic of \$2,295,618.37. The earnings in 1910 of all state institutions, together with the proceeds from convict labor were \$440,427.31, which, added to the state's share named above of the liquor tax, reaches \$2,513,466.06 and which leaves a net deficit to the state of \$1,855,192.06. The taxpayers of Cleveland paid \$145,762.38 as their share of the state deficit.

It should be observed that these figures by no means cover the entire cost of crime and need represented by the inmates of these institutions. They show at least that the liquor business is not (as liquor men claim) reducing the taxes of the State of Ohio.

THE EXPENSE TO CUYAHOGA COUNTY FOR THE PROSECUTION OF CRIME AND THE SUPPORT OF CRIMINALS.

What is true of the state is also true of Cuyahoga county. The county's share of the liquor tax (which does not include Cleveland) for 1910 was \$54,169.99, and the expense of courts, criminals, poor, etc., was \$471,342.49 representing a deficit to the county of \$417,172.50. The receipts from fines, costs and fees were \$295,651.42, which, deducted from the total expense, leaves a net deficit to Cuyahoga county of \$156,476.50.

TABLE I

MONEY RECEIVED FROM THE LIQUOR TRAFFIC &
MONEY SPENT FOR PUBLIC CHARITY

City.	Population.	Received Per Capita from the Liquor Tax.	Cost of Public Charity. Per Cap.	Cost of Police Force Per Capita.	Invested Per Capita in Jails Almshouses etc.	City	Population	Saloon Tax	Per Cent to City	Per Cent to State	Number of Saloons	Population Per Saloon	Arrests for Drunkenness Per Saloon	Total Arrests Per Saloon.
New York, N.Y.	4,766,833.	\$1.83	\$3.90	\$3.24	\$9.21	New York, N.Y.	4,766,833.	\$150. to 1,200.	50	50	10,407	458	7	16
Chicago, Ill.	2,185,283.	3.14	1.61	2.27	3.33	Chicago, Ill.	2,185,283.	1000.	100	100	7,152	304	7	11
Philadelphia.	1,549,008.	1.82	2.63	2.46	4.66	Philadelphia.	1,549,008.	1000.	#	#	1,967	797	20	41
St. Louis, Mo.	687,029.	1.65	1.82	3.05	3.02	St. Louis, Mo.	687,029.	700.			2,166	316	9	17
Boston, Mass.	670,585.	1.69	4.44	2.88	13.96	Boston, Mass.	670,585.	500 to 2,800.	75	25	1,080	320	44	66
Cleveland, O.	560,663.	1.29	1.23	1.64	2.53	Cleveland, Ohio.	560,663.	1000.	70	30	1,859	301	*	4
Baltimore, Md.	558,485.	2.04	2.16	2.30	2.07	Baltimore, Md.	558,485.	500.	75	25	1,844	308	10	18
Pittsburgh, Pa.	533,905.	1.03	1.84	2.02	8.11	Pittsburgh, Pa.	533,905.	1,100.	#	#	796	670	32	44
Detroit, Mich.	465,766.	.92	1.42	1.82	3.03	Detroit, Mich.	465,766.	500. to 800.	50	50	1,573	275	8	11
Buffalo, N.Y.	423,715.	1.54	3.01	2.25	2.76	Buffalo, N.Y.	423,715.	750.	50	50	1,542	292	x	19
San Francisco.	416,912.	2.99	3.26	.95	4.37	San Francisco.	416,912.	500.	100	100	2,265	171	5	13
Milwaukee, Wis.	373,857.	1.12	1.65	1.16	3.11	Milwaukee, Wis.	373,857.	200.	100	100	2,265	166	2	3
Cincinnati, O.	364,463.	2.43	2.35	2.04	9.42	Cincinnati, O.	364,463.	1000.	70	30	2,033	178	2	6
Newark, N.J.	347,469.	1.78	2.79	2.03	10.33	Newark, N.J.	347,469.	400.	x	x	1,307	225	6	3
New Orleans, La.	339,075.	1.48	.81	.98	2.78	New Orleans, La.	339,075.	350. to 2,100.	100	100	1,600	151	6	15
Washington, D.C.	331,069.	1.26	#	3.52	3.50	Washington, D.C.	331,069.	800. to 1,100.	100	100	516	615	25	66
Los Angeles.	319,198.	x	1.92	1.35	2.24	Los Angeles.	319,198.	900. to 1,100.	100	100	274	1165	22	40
Minneapolis.	301,408.	1.40	.92	1.12	1.72	Minneapolis.	301,408.	1000.	98	2	422	714	13	23

B-These figures include only the public charity which is supported by taxes.

#-No benevolent institutions.

x-Information not given.

TABLE II

THE SALOON IN ACCOUNT WITH THE CITIES OF THE
U.S. HAVING 300,000 POPULATION

City	Population	Saloon Tax	Per Cent to City	Per Cent to State	Number of Saloons	Population Per Saloon	Arrests for Drunkenness Per Saloon	Total Arrests Per Saloon.
New York, N.Y.	4,766,833.	\$150. to 1,200.	50	50	10,407	458	7	16
Chicago, Ill.	2,185,283.	1000.	100	100	7,152	304	7	11
Philadelphia.	1,549,008.	1000.	#	#	1,967	797	20	41
St. Louis, Mo.	687,029.	700.			2,166	316	9	17
Boston, Mass.	670,585.	500 to 2,800.	75	25	1,080	320	44	66
Cleveland, Ohio.	560,663.	1000.	70	30	1,859	301	*	4
Baltimore, Md.	558,485.	500.	75	25	1,844	308	10	18
Pittsburgh, Pa.	533,905.	1,100.	#	#	796	670	32	44
Detroit, Mich.	465,766.	500. to 800.	50	50	1,573	275	8	11
Buffalo, N.Y.	423,715.	750.	50	50	1,542	292	x	19
San Francisco.	416,912.	500.	100	100	2,265	171	5	13
Milwaukee, Wis.	373,857.	200.	100	100	2,265	166	2	3
Cincinnati, O.	364,463.	1000.	70	30	2,033	178	2	6
Newark, N.J.	347,469.	400.	x	x	1,307	225	6	3
New Orleans, La.	339,075.	350. to 2,100.	100	100	1,600	151	6	15
Washington, D.C.	331,069.	800. to 1,100.	100	100	516	615	25	66
Los Angeles.	319,198.	900. to 1,100.	100	100	274	1165	22	40
Minneapolis.	301,408.	1000.	98	2	422	714	13	23

#- The State receives \$100. and the County \$100. for each license.

*The average in Ohio is 383 inhabitants to each saloon.

* One arrest for drunkenness per year, for two saloons.

*-The County receives 50%.

x No information given.

TABLE IV
COMPARATIVE TABLE OF ARRESTS

City.	Total Arrests.	Arrests for Drunkenness and Disorderly Conduct.	Miscellaneous Work of the Police Not Including Arrests.	Arrests for the Violation of Liquor Laws.	Arrests of Disorderly Houses and Lewd Women.	Inmates in Jails and Workhouses.
	^A	^B	^C	^D	^E	^F
New York, N.Y.	170,681	69,783	681,953	2,810	1,301	1,167
Chicago, Ill.	81,269	51,791	142,226	857	1,834	1,133
Philadelphia.	82,017	39,024	113,375	89	1,313	2,024
St. Louis, Mo.	38,128	19,268	89,897	296	1,351	2,815
Boston, Mass.	71,201	48,086	80,331	154	834	1,466
Cleveland, O.	7,185	#1,101	12,738	48	195	2,252
Baltimore, Md.	33,055	18,265	66,931	381	343	1,314
Pittsburgh, Pa.	35,621	25,475	41,716	*53	1,448	1,284
Detroit, Mich.	17,875	11,403	12,852	391	340	1,387
San Francisco.	29,855	12,750	49,350	282	243	2,300
Milwaukee, Wis.	8,827	5,072	44,891	25	256	2,631
Cincinnati, O.	13,499	4,377	17,583	262	106	1,432
New Orleans, La.	25,087	10,255	4,468	35	3	577
Washington, D.C.	34,003	13,048	32,258	160	317	6,628
Los Angeles.	11,123	6,065	x	x	x	x
Minneapolis, Minn.	9,845	5,538	1,422	568	883	2,786

C-This column does not include miles traveled, reports upon lights, patrol box calls or arrests.

#-This figure does not include many thousands who were found drunk, taken to the police station and "Golden Ruled".

*-These arrests include four saloon keepers, four brewers and one liquor dealer.

THE EXPENSE TO CLEVELAND FOR THE PROSECUTION OF CRIME AND THE SUPPORT OF CORREC- TIONAL INSTITUTIONS.

In 1910 Cleveland received from the liquor tax \$1,253,657.66. It would appear that with this enormous income from the liquor tax that the city of Cleveland must have been enabled to care for the damaging effects of the saloon and have a respectable balance with which to make public improvements and reduce taxes, but such was not the case. The expense of courts, criminals, correctional institutions and the care of the poor totaled \$1,860,788.03, or \$607,130.37 more than the income from the liquor revenue. Add to the liquor tax the earnings of courts and correctional institutions and benevolent institutions and the net deficit is still \$504,971.75. It should be added, however, that it requires a great deal more than a million dollars a year in private donations (as is shown elsewhere in this report) besides the amount assessed to taxpayers, to care for the annual product of the saloon.

PRIVATE COST FOR THE SUPPORT OF THE POOR.

Mr. Charles Booth, of London, in his studies of Stepney and St. Pancras parishes, closes his survey with a summary of the liquor business as a cause of poverty. "Of drink in all its combinations," he says, "adding to every trouble, undermining every effort after good, destroying the home and cursing the lives of the children, these stories tell enough. Perhaps it does not stand as the apparent chief cause in as many cases of poverty as sickness and old age, but if it were not for drink these cases of sickness and old age would be better met." No one knows the exact share of this burden of expense, which the liquor traffic owes, but every worker of experience has testified to the fact that it is enormous. Where the drink evil has decreased so have the number of cases of poverty decreased proportionately.

The ever-increasing stream of indigent poor calling for help at the doors of a multitude of benevolent institutions in our city, is another evidence that there is some destroying, disabling agency unceasingly at work in society which does not take care of its product. This

TABLE V

A COMPARATIVE STUDY OF POLICE STATISTICS

City.	Population.	Cost of Police Force.	Active Patrolmen	Arrests Per Patrolman.	Miscellaneous Services Per Patrolman.	Total Services Per Patrolman Per Year.	Population Per Patrolman.
	A	B	C	D	E	F	G
New York, N.Y.	4,766,833.	\$15,824,005.00	8,523	22	103	125	613
Chicago, Ill.	2,185,283.	5,825,495.87	3,639	22	39	61	683
Philadelphia.	1,549,008.	3,925,251.23	2,617	31	40	71	660
St. Louis, Mo.	687,029.	2,064,748.69	1,400	28	68	97	523
Boston, Mass.	670,585.	1,934,419.12	1,183	60	100	163	598
Cleveland, O.	560,663.	732,770.64	550	13	22	35	1,109
Baltimore, Md.	558,485.	1,285,818.56	725	42	92	134	721
Pittsburgh, Pa.	533,905.	1,079,942.85	700	50	59	109	762
Detroit, Mich.	465,766.	848,927.47	553	32	23	55	842
Buffalo, N.Y.	423,715.	954,176.00	606	x	x	x	699
San Francisco.	416,912.	312,719.00	682	43	72	115	611
Milwaukee, Wis.	373,857.	532,186.83	422	20	106	126	885
Cincinnati, O.	364,463.	745,877.39	457	28	9	37	795
Newark, N.J.	347,469.	836,890.39	x	x	x	x	x
New Orleans, La.	339,075.	405,272.09	204	122	21	143	1,613
Washington, D.C.	331,069.	1,000,061.84	658	51	62	113	503
Los Angeles.	319,408.	431,213.00	x	x	x	x	x
Minneapolis, Minn.	301,408.	349,860.00	221	44	6	50	1,362

C-This column refers to patrol only.

x-No information.

D-These figures do not include miles traveled, reports upon lights, patrol box calls or arrests.

Footnote C should read "patrolmen."

agency for evil is the liquor traffic. It disabled 2,035 of the 2,252 men who were sent to the City Infirmary last year. It was the moving cause of placing 1,382 of the 1,586 men in the State Penitentiary. Who shall care for their families and others dependent upon them?

There are about 120,000 families in Cleveland, 30,000 of which are known to have applied for aid within 18 months, ending June, 1911. This means that one-fourth of all the families in Cleveland asked aid. No one knows how many others applied for help privately and were never reported. Or, indeed, the large number who needed help, but were too proud to make it known. The city of Cleveland aided 12,150 persons in 1910 and organizations in the city helped 20,392 more. This, of course, does not include the thousands assisted who were never reported. Here are some of the children cared for:

By the city of Cleveland	8,725
By Protestant Homes	821
By Catholic Homes	2,193
By Jewish Homes	599

The officers in charge of these homes claim that about 70 per cent of the children are there

as the direct result of drink. There are 1,9 grown persons in charitable homes in the city.

All of the aid to the poor of Cleveland cannot, of course, be ascertained, but a careful survey of the various institutions by this Commission gives the following figures:

For the care of children (not included elsewhere)	\$156,747.
Aid given by 26 organizations not reporting through the Chamber of Commerce	228,909.
Aid given by organizations reporting through the Chamber of Commerce	911,270.

Total\$1,296,926.

There are only 26 organizations reporting us who are not included in the Chamber of Commerce Benevolent Committee report. There are 66 other organizations which do not report to either this Commission or the Chamber of Commerce. Add to the above work of these 66 organizations and the work of 386 churches and religious organizations and you have the money spent for benevolence.

lence in this city. Workers in charge of these institutions say that a large part of their work is caused directly or indirectly by the use of intoxicating liquor.

A study of Table No. 1 will show that the conditions which exist in Cleveland are not different in any of the other cities of its class. In column A is found the amount which is received per capita through the liquor tax. In Column B is the cost of municipal charity and includes the amount raised by taxes.

The Department of Commerce and Labor, in reporting the sales of beer for 1908 for the various revenue districts, gives Cleveland thirteenth place. The revenue districts comprise the following cities and vicinities, in the order of importance named: New York, Chicago, Milwaukee, St. Louis, Philadelphia, Newark, Pittsburgh, Boston, Cincinnati, Rochester, Baltimore and Cleveland. The federal tax collections, including Cuyahoga county, made in the local office for 1910, including brewers, rectifiers, wholesale and retail liquor dealers and druggists, were as follows:

Total number granted license3,128

Wholesale	104
Retail (not including drug stores).....	2,705
Drug stores	319
Saloons in county outside city.....	77
Foreigners holding federal license.....	2,304
Americans holding federal license	702
Women holding federal license	115
Clubs holding federal license	14
Boats holding federal license	3
Places fined for "blind-tiger"	220
Saloons in city paying state tax, 1910..	1,859
Saloons paying state tax first six months of 1911	1,976

It will be seen from the above table that there are 2,705 persons in Cleveland holding a federal retail liquor license and 1,859 who have paid the \$1,000 state liquor tax. Notwithstanding the fact that Cleveland is over-crowded with saloons, "blind-tigers" apparently flourish in large numbers. It is estimated by the German-American Alliance that only 200 of the 1,976 saloons in Cleveland are privately owned. The 1,776 are owned by the breweries.

Teaching Temperance By Facts

It is agreed by temperance workers that the introduction of temperance lessons in the Sunday School some 15 years ago is largely responsible for the sentiment which has enabled more than half the counties in the United States to vote dry. Some dry counties are going wet and the Sunday School is called upon to stem the tide. The use of the charts illustrated in this article and the accompanying facts will furnish the best temperance teaching material ever offered. Every teacher should have a set of the small charts and every school a set of the large charts.

The Pennsylvania S. S. Association has prepared twelve charts in three colors that give convincing facts against intemperance. A set 25½ x 36¾ inches may be secured from your supply house or from The Westminster Press. The price is \$3. The same 12 charts, suitable for use by teachers in classes will be mailed by F. M. Barton, Cleveland, O., for 25 cents.

CHART No. 1.

Estimating the present population of the United States to be 90,000,000, an examination of this chart will show that there is spent annually by the churches for all religious purposes, per capita.... \$1.83

By all the schools (public and private) academies, seminaries, colleges, universities and other institutions of learning for educational purposes, per capita.... \$3.44

To properly protect the 90,000,000 pairs of feet, there is spent, for boots and shoes, annually per capita..... \$4.83

For the staple food items of flour and potatoes combined there is spent, per capita \$7.11

While for intoxicating liquors, which

are detrimental to religion and to education, which furnish no food and are productive only of misery, degradation, want and crime, there is spent, per capita\$19.44

CHART No. 2.

We are accustomed to think of the losses by fire as a serious hindrance to the wealth of any community, and every prudent business man protects his property against fire loss by insuring it. We are accustomed to think of the expenditures of the United States Government as being tremendously extravagant; of the United States debt as being a great burden to the country, and that the imports into the United States constitute a constant and serious drain upon the country's wealth. But a glance at the face of this chart will show that these items are almost insignificant when compared with the tremendous total of the drink bill of the United States. When and how will we best **INSURE** against this tremendous and totally useless loss?

CHART No. 3.

It is sometimes urged by the advocates of the liquor traffic that to destroy it would seriously affect the market price of grain in the United States. This chart shows clearly that the amount used for the manufacture of liquor is comparatively small, being actually only 2 2-5 per cent of the entire crop.

An advocate of the liquor interests, at a public meeting once asked the farmers to say what they would do with the surplus grain if the distillers should cease to use it for making liquor, and was promptly answered by a farmer in the audience, "We will raise more hogs and

ess hell." The farmer's share of the proceeds of the sale of grain for liquor, compared with the liquor man's share is graphically shown on this chart.

CHART No. 4.

It is constantly being urged by the liquor interests that their business affords employment to a very large number of people and that to destroy this industry would mean a great hardship to vast numbers. A study of the face of this chart will show how much truth there is in this assertion. The number of workmen employed in the liquor industry is far below the number employed in other industries, which are not only useful, but safe, clean and respectable. Aside from the question of morals, therefore, it is to the interest of every working man, and of every community, to encourage the investment of capital in industries other than the liquor business.

CHART No. 7.

This chart needs but little explanation. Several European insurance companies, having kept accurate records for a period of years, some of them exceeding half a century, by classifying their lists, have ascertained that out of a given number of young men, who at twenty years of age are respectively **abstainers, moderate drinkers and hard drinkers**, the average expectation of life, is for the abstainer, **44 years**, for the moderate drinker, **31 years** and for the hard drinker only **15 years**.

The loss of life due to the drink habit, therefore, averages **13 years** to the moderate drinker and **29 years** to the hard drinker.

CHART No. 9.

In these days, when world peace is being earnestly advocated by the leading statesmen in the United States and Europe, in order that

wars and the tremendous losses by war, may be averted, it is interesting and instructive to compare the death losses caused by war with those due to alcohol.

It will be seen, by examination of the face of this chart, that the total deaths at the great battle of Gettysburg, including the killed and those who died in their wounds, aggregated 32,800. During the Civil War, those who were killed in battle, and those who died from their wounds averaged 49,239 per year. At the great Battle of Waterloo the aggregate was 51,000 deaths and during the Franco-Prussian War the aggregate was 122,000. These figures include the deaths of both of the armies in each case, but according to the most carefully compiled data obtainable the estimated deaths in the United States each year, due to liquor, reach the **ENORMOUS AGGREGATE OF 152,781**.

CHART No. 10.

We are spending in the United States enormous sums to guard against disease and so urgent is the demand for prevention against disease that the State, and the United States Governments alike are legislating against many of the dreaded diseases, are enforcing strict quarantine regulations, establishing hospitals and appropriating large sums of money to stamp out all preventable diseases.

An examination of the fact of this chart will give a graphic idea of the loss of life due to smallpox, scarlet fever and other dreaded diseases as compared with the greater loss of life due to the use of alcoholic beverages. Should not we demand that the Government cease to be a partner in the business of encouraging this awful disease, and demand further that it adopt, and enforce, vigorous measures for the total suppression of this most awful and destructive plague?



SHALL YOUR BOY BE A RECRUIT?

Sunday Schools and Liquor Dealers—A Comparative Statement

United States.	Sunday Schools.	Liquor Dealers.	United States.	Sunday Schools.	Liquor Dealers.
Alabama	6,735	846	Nebraska	2,415	2,276
Alaska	50	425	Nevada	100	1,522
Arizona	159	907	New Hampshire	603	763
Arkansas	4,335	878	New Jersey	2,370	10,603
California	2,059	17,418	New Mexico	177	1,009
Colorado	1,138	2,727	New York	6,146	34,374
Connecticut	1,129	3,458	North Carolina	7,256	411
Delaware	408	352	North Dakota	1,338	749
District of Columbia.....	255	916	Ohio	8,125	11,630
Florida	2,558	706	Oklahoma	2,995	1,622
Georgia	8,006	1,185	Oregon	1,448	2,188
Idaho	276	1,021	Pennsylvania	11,161	18,536
Illinois	7,736	20,871	Rhode Island	397	1,497
Indiana	5,151	7,039	South Carolina	4,989	663
Iowa	3,996	3,617	South Dakota	1,146	1,311
Kansas	4,594	993	Tennessee	5,983	2,066
Kentucky	3,745	3,222	Texas	8,100	2,748
Louisiana	3,103	3,552	Utah	144	1,062
Maine	1,150	556	Vermont	672	230
Maryland	2,506	3,764	Virginia	5,902	1,281
Massachusetts	1,942	4,664	Washington	1,748	3,824
Michigan	3,203	7,688	West Virginia	2,911	1,225
Minnesota	2,301	6,077	Wisconsin	3,288	11,115
Mississippi	5,862	477	Wyoming	264	553
Missouri	6,844	8,182			
Montana	534	2,608	Totals	159,447	217,407



HOW JOHNNY LEARNS TO DRINK.

8 to 12 years—Gets coffee and rich foods. 12 to 16 years—Gets tobacco, unsettling nerves at critical time. 16 to 20 years—Nerves and appetite prepared for intoxicants,

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

The last page of the ledger is full. No further records can be made in the 1911 account. A new book is opened today, all clean and white! What sort of a record are we going to make this year, my brother? We can not escape this question. As preachers we are pressing this fact home upon our people, but it must find its first application in our own lives.

Pastors are making records all the time. Every now and then a minister writes about how many members the church had when he took hold of the work and the large membership now! One would naturally think such a minister believes that numerical gain is the thing to be desired. It is desirable; but many a preacher is successful where gains are less noticeable. Let us not miss the mark, brethren. We are to give our lives in loving, disinterested service and the best results of a man's work are non-tabulable.

Then again, as the new year opens, let us as ministers try not to think of our work as official, as specially worth talking about, and let us not feel badly if Mrs. Jones does not tell us how perfectly lovely our sermons are, or let us not feel slighted if William Smith does not invite us to his sumptuous home or take us to ride in his auto!

What we mean is this: let us this year go about our work with sincere devotion to it for its own sake, for the good we can do, not expecting reward or caring for any. Make this year 1912 one of real study, wide reading, sincere devotion, earnest preaching, positive teaching and disinterested service. Let us forget self and remember Christ. If we live like this we need not worry about the record we leave behind us. God will take care of that and the best record after all will find its place in the people's hearts.

* * * *

Among your plans for the new year please remember the editor of this department. Put him on your mailing list. E. A. King, 4 South Sixth Street, North Yakima, Washington.

A SENSIBLE NEW YEAR'S GREETING.

Rev. Jonathan Edwards of Sprague, Washington, sent out the following greeting last year. It is a good one worthy of adoption any where:

Beloved in the Lord:

Permit me to express to you, most heartily, the season's greetings. May it also convey to you my best wishes, and genuine interest in your greatest usefulness and happiness. The best of your heart's desires, as far as necessary for your highest welfare, may be yours as another year pauses. I pray that perennial progress and prosperity may attend your ways, and peace and joy await your steps. May your life become richer in fruition, deeper in religious experience, profounder in conception of spiritual things, and increasingly conscious of the Divine approval,

affording abiding support and comfort amid life's vicissitudes. May the new year be the pleasantest, sweetest, broadest, deepest, highest and best of your life: A year to be remembered because its days, weeks and months were fraught with tokens of God's love, and made service and sacrifice a greater pleasure, and led to a higher spiritual attainment.

I exhort you to practice the Divine presence, to cultivate a devotional habit, a cheerful disposition, and live in the sunshine of love and triumphant faith. Be glad that you live, and praise God for your glorious heritage and that your lines have fallen in a pleasant place. Make work a luxury, prayer a privilege, and worship an inspiration. Be faithful to duty, true to your best self, magnanimous to man and loyal to God. Neglect not the holy Sanctuary, Bible study, meditation, family worship and private devotions. Make your conduct and character a living testimony to the genuineness of your religion, and of the supremacy of Christ in your soul. Thank God for the past and face the future with courage. Can I not expect your co-operation in making this the best year for the church in all its history, a year of high achievement for individuals and the place; a year of moral uplift and spiritual growth, yea, a year of Salvation. Pray for me and the interests of the church.

Grace, mercy and peace be yours ever.

A NEW YEAR'S GREETING.

I wish that when the Book of Life is opened I shall find charged against me no neglect of service that would have made you more Christ-like.

I wish for you the clear and single eye, to see the pattern our Father made for your life.

I wish for you the strength and courage to follow the God-made pattern, for in so doing you will find joy and peace, and "a house not made with hands."

Other wishes may come true and fade away, but my wish for you, fulfilled, will abide forever.

The above on cards envelope size sent post-paid for 60c per 100. F. M. Barton, Cleveland, O.

THE WEEK OF PRAYER.

One excellent way of observing this season of petition is to hold union services. Let three or four pastors arrange for meetings in one central place and divide equally the leadership of the meetings.

A union chorus could be formed and the singing made a feature. The week's program could be printed in the local papers and announced in all the churches. At the beginning let there be responsive Bible reading and numerous short prayers from the people. Then the evening address may be given.

If the meetings begin promptly, move briskly, and close on time, they will be largely

attended and the church people will become better acquainted, warmed and encouraged spiritually, and the community life uplifted and sweetened. We have been through the experience and know whereof we speak.

HOW FOUR CHURCHES OBSERVED PRAYER WEEK AT MILLBURY, MASS.

The Week of Prayer was celebrated this year in a way so satisfactory that others may be interested in the plan. The general aim was to call forth a spirit of prayer and to present to the community a message from the united Protestant churches.

The general topic adopted was Christian living. This was divided into sub-topics upon which each minister was to speak at each meeting. At each the home pastor presided and called for prayers from the people. The Scripture lesson was read and a pastoral prayer offered by one of the other ministers.

The three remaining ministers then spoke to the people, each one occupying about ten minutes. The attendance was good in each instance and considerably outnumbered the total that would naturally be expected at all the prayer meetings. The denominations included were Congregational, represented by two churches, Baptist, Methodist and Unitarian.

A LARGE ADVERTISING CONTRACT.

The following church advertisement indicates a large and varied service to the community. As the pastor is the Rev. Johnston Myers we know the church "delivers the goods." But we are moved to say that a church has no business whatever to advertise to do what it never does and cannot do. It is just as much a sin for a church to exaggerate as it is for a merchant to falsify through his newspaper advertising. Better not advertise at all than to say what is not so.

The Immanuel Baptist Church of Chicago is a live institution and such a statement as the following is backed up by actual service. Every church should advertise and make the most of what it has to offer:

This church exists for the People and belongs to the People.

1. It is open in every part every day to all the People.
 2. It provides food free daily for all the People who are in need.
 3. It provides clothing and shelter for all the People who are worthy and in need.
 4. It sends out seven visitors into the homes of the People.
 5. Its visitors and ministers are always ready to do any service for the People.
 6. It has at least twenty-five public services each week free to the People.
 7. It provides friends, advice and a welcome to all the People who come.
 8. It is ready to send out a nurse free to the sick People.
- Could anything belong more completely to the People?
Does any institution do more for the People?
Is it worthy the support of the People?

Sunday services, 9:30, 11:30, 5:00, 7:00 and 9:00.

HANDLING CHURCH MONEY.

Of all the financial reports sent to this department the booklet published by the Trinity Lutheran Church of Somerset, Pennsylvania is the best. It is an eight page folder with tinted cover, suitable for mailing in a number ten envelope. The pastor of the church is Rev. I. Hess Wagner.

The first fact of importance shown by this report is this: the church employs a Financial Secretary, J. M. Keffer, and pays him \$60.00 a year for his services. This is \$5.00 a month not much of course, but enough to make him feel that he is responsible for the work.

The first page of the booklet is devoted to seven paragraphs of general information about the finances of the church. The second page gives a tabulated statement of the individual gifts of the members of the family. There are four blanks each one like this:

Individual and Family Statements.

Your contributions to Trinity Church for the year 1910 were as follows for the objects indicated:

General fund
Benevolence
Sunday School
Special

Total

This indicates that a ledger account is kept with each contributing person in the church. It takes time, but the amount paid the treasurer guarantees this.

The third, fourth and fifth pages are devoted to a detailed statement of receipts and expenses and a summary of every church fund. We note that over \$700.00 was received in communion offerings. We also note that at the beginning of the year the church was in debt \$2,300.00. Instead of passing around a subscription paper the church decided to increase its gifts to the general fund and thus gradually and quietly raise the debt. In this way more than half of the debt was wiped out. It would have been wholly paid if all the people had responded. Pages six, seven and eight are given over to an "analysis of all reports."

This department of the report is the most interesting because it gives an insight into every detail of the church business. One paragraph reads:

"We believe every member is entitled to know and is interested in knowing the exact financial condition of the church. We hereby propose to state it briefly, but fully and clearly."

The closing paragraph is devoted to "Systematic Giving," and is as follows:

"It is an old idea—as old as Christianity itself. It is the apostolic plan, the Christian idea of giving—the Biblical method. There is one verse (1 Cor. 16:2) which contains an outline of the whole system. Let us read it with a word of comment after each clause:

"Let every one of you (individually) lay by him in store on the first day of the week (weekly-systematically) as God hath prospered him (proportionately)."

Every church could not manage its affairs exactly this way, but it is businesslike and in the long run actually pays.

EVANGELISTIC WORKERS' CARDS.

The following will prove very useful in evangelistic meetings:

Came _____
Address _____
do accept Jesus Christ as my Friend and Savior ☐
belong to the _____ church
of _____
do not belong to any church ☐
desire to be received into the membership of the
Waveland Avenue Church ☐

THE CHILDREN'S CHURCH IN OPERATION AT LOWELL, WASHINGTON.

BY REV. R. A. CUNNINGHAM, PASTOR.

The Children's Church is a real church service. Its organization is complete and fully adapted to the needs of childhood, not as an attachment to or adjunct of the adult service, but wholly their own.

All children up to the age of fourteen may with their parents' consent become members. They are being taught all things necessary to the best development of a Christian character, services being held at a suitable hour, which with us is 2:30 each Sunday afternoon.

It is intended that this be a preparatory training for adult membership into which they will be inducted by a ceremony suitable to the occasion. It is not another Junior Endeavor or Society, nor is it intended to supplant any of the present day societies; it is rather, a church and an integral part of the adult organization into which its members are expected to glide at naturally as buds of April open to the larger life of June.

We have adopted a constitution which may become more completed, but for the present requirements we have found the following sufficient:

Membership.

All children under fourteen years of age who have obtained the consent of their parents or guardians may become members.

Object.

The object of the church organization is the development of Christian character; and to lead them to know Jesus as their Saviour. Children may be admitted to the Sacraments of Baptism and the Lord's Supper when considered advisable by the parents and pastor.

Pledge.

Membership carries with it a pledge. 1st. To abstain from profanity and the use of intoxicants and tobacco in every form.

2d. To memorize the Ten Commandments, the Apostles' Creed and the Lord's Prayer.

Services.

The time of meeting and the order of service shall be arranged by the executive committee.

Officers.

The Executive Committee shall consist of the following: Pastor, Assistant Pastor, President of the Christian Endeavor Society and Superintendent and Teachers of the Sabbath School.

We have endeavored to eliminate as much as possible, binding rules and obligations, remembering that children are very sensitive and if becoming conscious of having violated any part of a vow or pledge, they are apt to become discouraged and in some instances wholly disheartened.

We have found this work of very great assistance to us since its organization in April of this year, and have a splendid little band of young people who are intensely interested in their services and are just now memorizing Scripture commencing with the first chapter of St. John's Gospel.

They have adopted as their church hymn, "Jesus Bids us Shine" and as their church scripture the first five verses of the twenty-fourth Psalm.

After having almost eight months trial of this work with the children we unhesitatingly recommend it to all who are interested in the children.

PRAYER MEETING OUTLINE.

Topic: The Heart of Cain.

Scripture: Gen. 4:1-16.

Plan for Meeting: The leader may show how sin tends to increase in intensity and malice: Adam's disobedience becomes murder in his son. Something similar may be seen in the case of degenerate children of rich parents—and of poor parents also. Then turn the thought to the Bible record about Cain, calling for remarks on the following points, which should be assigned beforehand:

1. Cain's envy. Trace modern tendencies.
2. Cain's hatred. Give modern instances.
3. Cain's temper: he was angry at God.

Show the danger of uncontrolled temper. Give instances.

4. Cain's moral sense. He lied even to God.

5. Cain's repudiation of responsibility for others. Show some of the evils of individualism.

6. Cain's punishment: a curse; vagabondism; isolation; conscience.

7. Cain's only hope; God would not let him go utterly unprotected; He cared for him still.—Selected.

A MONTHLY CHURCH CALENDAR-BULLETIN.

The First Christian Church of Albany, New York, has been using a monthly calendar which is sent by mail into the homes. In writing of the plan, the pastor says:

"We have watched very closely its influence upon our church life, and we are convinced

that there is no method that we have undertaken in years that has so stimulated the church. It has increased our congregations and contributions and awakened interest in those who were only occasional attendants.

"It affords the officers of the church an opportunity to set before the people monthly the financial condition and needs, calls attention to all of the regular as well as special features of the church work, and gives an opportunity to the pastor or editor to say many things to the congregation that will awaken interest and zeal.

"Technically, it is neither a calendar nor a church paper, but a monthly visitor that keeps the people enlightened and solicited. It reaches those that are not at the church services. Were we to decide between the monthly calendar sent by mail and the weekly one distributed at church, we should take the monthly, as it goes into every home. It is a great aid in reaching those that are upon what the business world calls 'the courting list.'"—Exchange.

SERMON TOPICS.

BY REV. H. B. HENDERSON, DETROIT, MICH.

- The Importance of the Bible School.
- Rally Day in Bible School.
- Renewing Our Covenant.
- Using Our Money.
- Spreading Our Gospel.
- The Young People, the Pillars in the Church in the Future.

THE ANNUAL CHURCH MEETING.

Many churches have their annual meetings early in January. One of the pleasant features of these gatherings is the supper or banquet as it is often called. The members and contributors may be seated at long tables and after supper the business may be conducted with the people still seated about them.

Another way is to have the people seated at small tables capable of accommodating a dozen or fifteen persons. Let two women be responsible for two tables. They provide everything necessary for it, but are limited in certain matters so that the well-to-do may not out-do the poorer people.

The women's society of the church should, of course, have full charge and rules may be adopted governing the methods and manner of serving. The two people in charge preside just as they would at their own homes.

Each group, responsible for a table, invites its own guests, part of whom must be those who have recently become members of the church. This enables the strangers to become acquainted and to feel at home. It avoids grouping old friends in one part of the room and new friends in the other. Everybody, under this plan, has an equal chance. The guests are chosen from the church roll and from other authentic sources.

The business is conducted about the tables and a musical program is interspersed during the evening.

NEW YEAR'S GREETING.

Rev. S. B. Braden, of Edon, O., sent out the following card to his people last year. He had his photograph taken with telephone in hand and then a half-tone made for printing. It is a most unique plan and arouses much interest.



A TEMPERANCE SERMON FROM A NEW ANGLE.

A short time ago the editor of this department received a copy of Dr. Ervin S. Chapman's book, "Particeps Criminis." It is published by Revell, attractively illustrated and very interesting.

The book is a story of a California Rabbit Drive used as a telling analogy of the American Boy-Drive maintained and operated by the drink evil. Three hundred boys a day are driven into the corral of intemperance!

The writer, after reading the book, prepared a sermon on "The Nation's Liquor Toll," and preached it in his own pulpit. There were men in the audience who had engaged in a rabbit-drive and they corroborated Dr. Chapman's story and agreed that the analogy was a powerful one.

It is a plea for the salvation of our boys and one of the strongest and most effective arguments against the use of liquor as a beverage we have ever used.

"The state has spent far more money for the protection of the health of cattle than for its citizens."—Dr. Eugene H. Porter, Commissioner of Health, State of New York.

Rev. Bryant C. Preston, pastor of Plymouth Congregational Church, Spokane, Washington, has undertaken a practical plan to win co-operation of Spokane men in the selection of his Sunday sermon topics. He mailed the following letter to 500 men:

"Men often say, and perhaps you have said, 'It does not interest me! His subjects are out-of-date! Why should these preachers always treat topics in a traditional way?'"

"A blank space is also provided that you may have the opportunity of suggesting a timely topic or interesting text.

"The ten topics which receive the highest ranking by the five hundred men to whom they are sent, will be used for Sunday sermon subjects during the next three months. Announcement will be made in the daily papers as to the date when any of these special subjects will be presented at Plymouth church.

"This list is sent to **men** in all parts of Kane. If you are not a member, or a regular attendant of some other church, please consider this a cordial invitation to attend any of the services of Plymouth Church, and especially during the giving of this series. In any event kindly mark your choice of ten topics as it is my earnest desire to have the vote from as wide a range as is possible. Please mail as soon as convenient."

General Subjects.

1. The Best Medicine—A Merry Heart. A Merry heart doeth good like a medicine."
2. Progressive Orthodoxy. "Prove all things."
3. The Hazard of Life in the Land of dragon.
4. The Agnostic Apostle.
5. Masonry Exposed. (A Sermon on Life's foundations.)
6. The Imperial Peasant.
7. Are Secret Societies a Blessing or a curse?

8. The Narrowness of Orthodoxy.
9. Christ, the Word of God.
10. The Creed of the Creedless.
11. The Place of the Atonement in Twentieth Century Theology.

13. The Will to Believe. "If any man willeth to do His will, he shall know of the teaching."

- Historical, Literary and Travel Topics.

16. Westminster Abbey—The Holy Ground of English History.

18. London, the World's Metropolis, and the Problem of the Slum.

20. Dresden, the City of Arts.

21. Independence Day in Paris.

22. Was Jesus of Nazareth a Socialist?

24. Is War a Relic of Barbarism?

25. Do Labor Unions Sanction Disorder?

26. The McNamara Trial by Jury a Joke.

27. The Impulsiveness of Youth.

28. Madness, An Imperative Duty

29. The Relation of Athletics to a Symmetrical Life.

30. A Young Man in the Tabernacle.
"Joshua, a young man, departed not out of
the Tabernacle."

- ### 31. Is There Danger in the Over-valuation of Athletic Sports?

32. The Higher Ethics of Amusements.

- ### 33. Re-Creation the Supreme Object

- ### 34. Are the Objections to "Worldly Amusements" Reasonable?

- Character Sketches of Old and New Testament Saints and Sinners.

35. Moses—Sinner, Seer and Saint.

36. Peter—Sand Transformed to Rock.

37. Joseph, the Puritan.

38. Judas—An Illustration of Spiritual Gravitation.

39. Esau, the Profane.

40. John, the Baptist, the Sensational Preacher.

[illegible]

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EXCHANGING MINISTERS AND CHOIRS.

We have heard of a community in Chicago where the churches exchanged ministers and choirs. This is certainly a unique plan.

The pastor of the Waveland Avenue church, accompanied by choir and choir master, a company of thirty-two in all, conducted service in Second Church, Oak Park, in exchange with its pastor, accompanied by the choir leader and choir, altogether a company of twenty-five. This exchange of ministers and musicians between suburban and a city church was greatly enjoyed by the people in both parishes.

PURITY PLEDGE.

We are constantly having calls for a purity pledge. The following is the Knights of the White Cross pledge which is the best we know anything about. It is printed here to supply the needs of scores of pastors who have the purity question to deal with:

By the help of God, I promise to take as the rule of my life the following principles, to-wit:

1. To treat all women with respect and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To abstain from reading trashy and impure literature and destroy all indecent photographs or pictures in my possession and to use my influence against such evils.
4. To maintain the law of purity equally binding upon men and women.
5. To use every possible means to fulfill the command, "Keep thyself pure."
6. In addition, I promise, in company with my fellow knights, to do what I can to promulgate these principles among my daily companions and my younger brothers.

(Name).....

AN ARTISTIC CHURCH CALENDAR.

The pastor of the St. Paul's Methodist Episcopal church, Seymour, Wisconsin, is-

sued recently a very attractive church calendar for a special service.

He secured miniature pictures of "Christ and the Rich Young Man," which were attached to the front cover and on the third page he attached a long narrow picture of "The Betrayal of Jesus." The last page carried advertisements to cover the cost of the calendar.

The morning subject was "Friendship" and he preached to a gathering of Odd Fellows. He announced on the 3d page a suggestion of Sunday evening addresses for the following month. They are significant and worth special reference. There were,

Hamlet and Judas—Tragedies of Conscience
King Lear and King David—Tragedies of the Home.

Caesar and Saul—Tragedies of the State.
Faust and Job—Dramas of the Soul.

FOR A CHURCH TRACT.

Much good would result from the printing of the following monologue on a postal card if sent to all the members of the church:

Answer for Yourself.
(C. A. W.)

"What kind of a church would our church be if every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them; whisper them. Every one "just like me." Such a church ought to please me. Would it please the Master? What kind of a prayer meeting would we have? Every member "just like me." How about the Sunday School? A church treasury? How much money would we have? "Just like me." What would the unconverted say of such a church? "Just like me." How soon would God's will be done on earth as it is in Heaven?—"Just like me."

Let us say it, and sing it again, and each answer for himself:

"What kind of church would our church be if every member were just like me?"



A LETTER OF WELCOME INTO THE CHURCH.

Rev. Thomas H. Sprague of the Temple Baptist church, Philadelphia, sends out the following letter to candidates just entering the church membership. This is a good letter and sufficiently suggestive to serve as a model. Pastors everywhere would find such attention paid to new members of very great value. My Dear Friend:

Allow me again to extend to you a hearty welcome into the membership of our church. A place in the church of Jesus Christ is one of the highest honors that can come to us upon earth. It is filled with privilege. We have the privilege of fellowship. That of itself means much to us. Coming into contact one with another as we strive to follow Christ, we are bound to receive greater help, greater incentives and greater devotion. No wonder that the writer to the Hebrews exhorted them "not to forsake the assembling of themselves together," because it is only as we associate with one another that we will receive mutual help.

Then we have the privilege of service. This is the highest expression of the Christian life; spending ourselves for Christ and for others. Let your first endeavor be that of finding a work to do, and then give to it your heart and soul. Jesus went about doing good. We need no better example than His ceaseless service.

And we also have the privilege of giving. It is because Christ gave Himself for us that we are banded together as a Christian Church. Can we do less for Him; giving ourselves and what we have for the spreading abroad of His kingdom and the support of His church.

I trust that in all of your future relations with the church you may find it the means of great blessing to your life, and that you in turn will seek to be the means of great blessing to it.

I shall always be at your service. Do not fail to let me hear if you should be ill or if I can render you pastoral service of any kind. May the Father above guide you and help you in your discipleship.

Cordially Yours,

PRAYER MEETING TOPICS.

By Rev. T. H. Sprague, Philadelphia.

A Full Supply for Every Need, Philippians, 4:19.

How We Can Spread the Gospel, Matthew, 16.

Encouragement in Well-doing, Galatians, 9.

Imitating God, Ephesians, 5:1.

The Activity of Faith, James 2:14.

True Yoke-fellows, Philippians, 4:3.

Rejoicing Always, 1 Thessalonians, 5: 16.

Christmas in Other Lands.

Forgetting the Past, Philippians, 3:13.

Pastors often have difficulty in securing half-tone cuts to illustrate their printed matter. For this reason we mention the fact that Joseph Bausman, 542 E. Girard avenue, Phila-

delphia, Pa., furnishes such electros at \$1.75 postage paid. The cuts are made from photographs any size up to 2¼ by 4 inches.

The Woolverton Co., Osage, Iowa, and other printing companies advertised in this magazine will furnish similar cuts.

SIX SERMON-LECTURES FOR MEN.

General theme:

Why More Men Do Not Attend Church.

Is it the fault of the Ministry?

Is it the fault of the Churches?

Is it the fault of the Men?

Is it owing to changed conditions?

Why do so many more men attend the Roman Catholic than the Protestant Churches?

What can be done to interest men more in the church?

THE GOSPEL RAILROAD.

Rev. Orin E. Crooker of Hoopeston, Illinois, has issued a very attractive railroad ticket. There are four coupons. The first is "One Trip from Hoopeston to the Garden of Eden;" the second is, "One Trip from Hoopeston to Heaven;" the third, "From Hoopeston to Hades," and the fourth is, "One Trip from Hoopeston to the End of the World." These are sermon topics. On the reverse side of the ticket is a picture of the church and a declaration of the principles of his denomination.

ARE YOU INTERESTED

In publishing a

Local Church Magazine?

It is not an experiment.

It is a necessity for the up-to-date church of the 20th Century.

Pastors in 33 states of the Union, in Canada, and in Australia say so.

The Interdenominational Press

Would like to explain their latest Cooperative Plan to you, and to tell you how their monthly circulation has grown from 800 to 20,000 in a few months. Information is Free.

You Will Be Interested

after you have received your reply.

WRITE NOW.

The Interdenominational Press

(Department E)

415 6th Street South

Minneapolis, Minn.

HOW WE RAISED MONEY TO BUILD OUR NEW \$12,000 CHURCH.

BY REV. C. A. GAVERT.

Little over a year ago we had a little brick building for a church here in Salina. The church had been standing there over thirty years. The corner, on which the church stands, is the most conspicuous in the town. I thought to myself that it would be better to have a new structure on such a fine corner. Our membership increased, so did our Sunday School.

None of our members were wealthy. But a new church we must have, because we could not accommodate the crowds. We went to work and printed two different cards, one for the members, and one for non-members. The cards are like these:

We could not start to work if we did not get \$6,000.00 pledged in good faith. The cards had to be paid in three years. Interest payable annually. When the reports came in before the church meeting, we had almost \$8,000.00 pledged. The enthusiasm was running high.

saved quite a sum. Our church would have cost us much more otherwise.

The church has a seating capacity of five hundred. A splendid balcony, in a semi-circle. A basement with all modern conveniences. It is built of cut stone and first class red cherry brick. It is a pride to the city and is one of the most up-to-date churches in Salina, Kansas.

In regard to the Great Book, I have only to say that it is the best gift God has given to man.—Abraham Lincoln.

PRINTING

That Attracts and Brings Results

is the only kind it pays to buy. A postal will bring you enough samples to convince you that my line of Illustrated Church Printing is far superior to all others in art and workmanship.

JOSEPH E. BAUSMAN CHURCH PRINTER
542 E. GIRARD AVENUE PHILADELPHIA

Send 85c for a copy of "Seeing Truth," a new book on object teaching with magical and mechanical effects, by Dr. C. H. Woolston, the greatest object teacher of the day; 205 pages; fully illustrated; nothing like it.

BE YOUR OWN EVANGELIST

ILLUSTRATE YOUR SERMONS BY THE USE OF LONG'S PULPIT PAINTINGS

A two-fold help to the Pastor in presenting Bible truths. Counteracting outside attractions and presenting religious truths in keeping with the object sought in religious instruction.

Experience has proven that their use makes the most practical Evangelistic help that a pastor can obtain. They reach non-churchgoers, quicken spiritual life and awaken revivals.

Pastor's Manual (25 cents) gives full list of subjects in detail.

EDWIN M. LONG & SON
Twelfth and Berks Sts., Philadelphia, Pa.

PRINTING for CHURCHES

SAVE money for yourself and your church by using our Printed Supplies for churches. We have cards for almost every occasion in church and Sunday School, work, church calendars, weekly offering envelope system, the duplex envelopes, pastor's holiday souvenirs, motto cards, topic cards, birthday cards, class pins, novelty invitation folders, and lots more that you will be glad to know about. Write for our new catalog today.

The WOOLVERTON PRINTING & PUBLISHING CO., OSAGE, IOWA

No. _____ \$ _____ September 20th, 1909.

For the purpose of building a Church for the Swedish Mission Congregation of Salina, and in consideration of the subscriptions of others, I promise to pay to the Treasurer of said Congregation.....

Payable as follows: One-half December 1st, 1909, One-half March 1st, 1910.

Or will pay in full on.....

Signed:.....

Address.....

I had a plan for the new church, and an architect was told the features of the proposed plan and he drew it out to perfection.

A building committee of nine was appointed. The committee was divided into sub-committees. The whole committee took the general contract for the structure, and the other committees took contracts for heating apparatus and another the plumbing and electric wiring, and another the contract for colored windows and pews. In that way we

No. _____ \$ _____ September 20th, 1909.

For the purpose of building a Church for the Swedish Mission Congregation of Salina, and in consideration of the subscriptions of others, I promise to pay to the Board of Trustees for said Congregation..... DOLLARS.

Payable on or before three years after date with interest at the rate of Five per cent per annum until paid, Interest payable annually.

The condition of the above obligation is such, that, these presents shall not be binding unless \$6000.00 shall have been subscribed in good faith for the purpose above mentioned.

Signed:.....

Address.....

CONTINUOUS EVANGELISM AND THE SUNDAY NIGHT SERVICE.

In an address before the Chicago preachers' meeting, Rev. John Thompson said:

"Intermission is costly. The fires in the great furnaces are kept continually burning, because cooling down and starting up again costs too much. Railroad men tell us that to slow down one of their fast through-trains is a loss of power, and increases the cost of running considerably. Continuity is God's law in nature.

"Beneath the repose of winter, nature's stirring life moves continually forward. Underneath each autumn's falling leaf and winter's snows spring buds and summer roses are formed and nourished.

"Continuous evangelism is best for the Church. The ideal is to have every Church an organization of saviours, and the pastor, with a zeal tempered by prudence, standing in the relation of saviour to all classes of people. Some of the greatest churches in Christendom never call in special evangelists; but the fire of evangelism is ever burning on the altar of the Church, and the evangelistic note is ever present in the ministry of the pulpit.

"To keep this fire ever burning is better than letting things run down in the Church, and then, by spasmodic, red-hot, high-pressure methods, try to get up a revival.

"The protracted meeting may always have its place in the Church; but it is not possible for us to make better evangelistic use of the ordinary Sunday night service, and keep it from losing its character as a center of evangelistic and converting influence? The pastor's relation to this service is of first importance. Nearly everything depends on him. The service is his to conduct and direct, and he can make it very much what he chooses to. "In some communities his first problem is how to attract a congregation and here I give it as my judgment that the best method is to make the Church a preaching center. Side attractions may do for a time, but nothing will continuously hold like preaching. The force of the preacher's personality must be felt in the entire service.

"The Sunday night audience, which usually contains a large floating element, must be specially impressed with the man in the pulpit. A marked personality will give momentum to a pulpit effort, which, without it, would be weaker than the efforts of the shorn Samson."

Continuing, among other things, he made these statements:

"In the Sunday night service, perhaps more than in any other, there must be something positive in the preaching.

"Then, added to this personal belief in the truth, he must have faith in its effectiveness on any kind of an audience.

"Then, again, if we would succeed in Sunday night evangelism the message must come from a heart warm with the fires of kindest sympathy.

"In determining the character of the service and the methods to be employed the pas-

tor needs the wisdom and genius of the seer. Men of guiding genius were never more needed than now. We have talented men in abundance; but where are the men of genius, men of originality, of initiative, of inventive faculty, who can defy precedent, break through hoary conventions, and lift the Church out of the ruts, and mark out new paths through old woods?

"We need men of commanding genius to win the ear of our great Church and stir us as a prophet sent from God. The men of talent would soon fall into line, for talent yields to genius. Each pastor must be the guiding genius in his own Church, and adopt methods suited to the community where he labors. We must be fruitful in methods and divinely inventive, so that we may 'by all means save some.'"

* * * *

The Benevolences.

The time for subscriptions and contributions to the benevolent enterprises of the church is here. In this day of grace and prosperity it is a high privilege to be able to give as God has prospered. The good fortune we now enjoy is not our own creation but the gift of God to us as stewards of His bounty. Therefore, as just stewards let us render a proper accounting of our stewardship.

Some people are careless in the matter of contributions to the benevolent causes of the church. Very few plan how to give the most possible, in justice to all concerned, and their Christian self-respect. Our liberality lags far behind our prosperity. The Christian should plan to give the **most possible** rather than the least possible.

BOOK LIST.

At least one book a month, selected by the editor, will be reviewed here. Only books of direct value to the minister will be mentioned.

"Housing the Sunday School," by Marion Lawrance. Published by The Westminster Press, Philadelphia, 1911, cloth, pp. 146, profusely illustrated, \$2.50, postage 12 cents extra.

This book is one of a series on "Modern Sunday School Manuals," edited by Charles Foster Kent. It consists of thirteen chapters. One of them deals with "The Essential Features of a Good Church Building."

Another chapter discusses "The Sunday School Building." Mr. Lawrance tells how to secure a new building, and how to remodel old buildings for Sunday School purposes. He sets forth the ideal department building and gives in the last chapter a picture of his own ideal building.

More attention should be given to the Sunday School equipment in the erection of new church edifices. We venture to say that the reading of this book by the members of the building committee, the architect and pastor would be of inestimable value to any new church project.

One Hundred Prayer Meeting Talks and Plans

"The prayer meeting is the pulse of the church." How is **YOUR** prayer meeting? Here is the doctor! I will publish November 1st, **"One Hundred Prayer Meeting Talks and Plans with 1,000 Thoughts and Illustrations."**

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DON'TS FOR THE NEW PASTOR.

The new pastor has arrived. He is, or ought to be, anxious to succeed. Could we get his ear, we would whisper into it a few "don'ts", as follows:

Don't talk too much, but be a good listener.
Don't be bossy; let your members have some voice in the work.

Don't drive, but lead your people as the Good Shepherd does.

Don't be too humble; you are the Lord's ambassador, therefore hold up your head and be a man.

Don't swell and put on airs. Be meek, sensible, pleasant, manly.

Don't try to preach "great sermons." Preach the plain, simple, loving, soul-saving gospel in an ardent, soul-searching, loving way.

Don't seek to become popular through slyly securing flattering notices in the local and Church papers. Read and meditate upon Prov. 27:2.

Don't become discouraged. The King of kings is your captain. Read Psa. 27:1, 2, and Matt. 28:20.

Don't let the devil make you believe that your work is a failure. He will, if he can.

Don't expect to have all smooth sailing. Life's sea is boisterous. Life (especially in the ministry is a warfare. "Fight the good fight of faith."

Don't be too much concerned about earthly prosperity. Think of the lives of privation and suffering endured by our Lord, the apostles, and the early Christians. Are we better than they?

Don't be lazy. Of all men the lazy preacher is most to be despised. Remember, it is work that wins—hard, persistent, intelligently directed work—and in no calling or profession is his more true than in the ministry.

Don't be "a busybody in other men's matters." Be an ardent, broad-minded minister of Jesus Christ, and by giving yourself wholly to the work of being a good preacher and pastor, ennoble, dignify, and even glorify your profession.

And may God of all grace keep your heart in peace and joy through faith in Christ Jesus our Lord.—Author Unknown.

THINGS TO HOLD FAST.

1. The Name. Rev. 2:13.
2. The Word. Titus 1:9.
3. The Hope. Hebrews 10:23 (R. V.)
4. That Which is Good. I Thess. 5:21.
5. How? In Faith and Love. 2 Tim. 1:13.
6. How Long? Till I Come. Rev. 2:25.
(See also John 21:22.)

NEW CREATION.

1. A New Birth—Its Entrance. John 3:3.
2. A New Man—Its Characteristic. Col. 3:10
3. A New Life—Its Manifestation. Rom. 6:4
4. A New Song—Its Melody. Psalm 40:3.
5. A New Path—Its Highway. Heb. 10:20.
6. A New City—Its Consummation. Rev. 21:2.

ILLUSTRATIVE DEPARTMENT

From the Sidewalks of Life

REV. WM. BARNES LOWER.

Petrified.

(226)

After the political campaign of 1900 the campaign Panama hat of President Roosevelt and its way to the Burlington Railroad office at Omaha. The officials sent it to the mineral springs at Thermopolis, Wyoming. The Panama was placed in one of the hot springs, where it remained for many months, gradually receiving a heavy coat of the mineral solution in the water. In appearance the only change noticeable is that the straw has grown whiter, but otherwise its contour and grain remain perfect. The present weight is about fifteen pounds, but it isn't pliable or wearable. We unconsciously gather the mineral of worldliness and our hearts become petrified unless we daily seek the renewing of our spiritual lives by private prayer and Bible reading.

Discharges Himself.

(227)

A young man in New Jersey worked in a law office for several years. He went home at seven o'clock for dinner, and feeling sleepy after he had eaten, lay down for a few minutes' nap, expecting to arise and go to the office not later than one o'clock. When he awoke it was three hours past 12 o'clock. "That settles it, now, you're discharged," he said, and straightaway wrote out his resignation. This was his second offense and he felt that a clerk who overslept himself twice should go. The firm tried in vain not to have the young man press a charge against himself, but he persisted and left. Conscience is a mighty monitor in every breast. A man of integrity will listen to conscience. We are rather slow to blame ourselves.

A Life for Knowledge.

(228)

A prominent physician of Pennsylvania was given mad recently while experimenting with the use of cocaine upon himself. The attention of neighbors was directed to his apartments by the crash of broken glass. When his door was broken open the furniture was found demolished and the physician raging mad. His diary showed that he had been in the habit of taking cocaine for experimental purposes and then sitting before a mirror to observe the physiological effect of the poison. Notes of much value to science were found recorded up to the moment of his becoming mad. This adds another martyr to the cause of science. The value of such action might be questioned by some, but its bravery must be admitted.

Whether on the scaffold, or in the battle's van,

the fittest place for man to die, is where he dies for man."

Cried to Live.

(229)

On a street corner in Philadelphia recently a man assembled a great crowd around him and addressed them thus: "Gentlemen, when your time comes to die there is no use fighting death. I have long been a doomed man, and, being called upon to enter another world, I bid you all good-by." With these words he swallowed the contents of a bottle of poison. Suddenly he became regretful and shouted, "Don't stand there like a lot of dummies. Do something for me; send for the police. Do you want to see me die?" The patrol was summoned and the man hurried to the hospital. On the way he begged the police to save him if possible. Medical treatment was at once given him and he recovered. No sane and intelligent man wants to die. Death is one thing we stay off as long as we can. "What will a man give in exchange for his soul?" Our desire should be not to live long, but to live well. "He most lives who thinks most, feels the noblest, acts the best."

The Law's Severity.

(230)

There is no such thing known to the law as an innocent imitation of current coin or the innocent making of a mould which might be used in casting a counterfeit.

A well-meaning clergyman cast some medals to be used as prizes for Sunday School scholars. In making his moulds he used United States coins, when the authorities learned of the fact he was prosecuted, convicted and sentenced to prison for six months. The president granted an executive pardon which restored the innocent man to civil rights. Why is the law so severe? Because any form of counterfeiting is recognized as dishonesty. Though this man was innocent morally he was not innocent legally. It is recognized in law that there are things which are morally wrong which are legally right and the reverse. Any form of hypocrisy must be condemned. Well has Tillotson said, "It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavoring to return and will pass out and betray herself one time or other." In the Christian life we see counterfeits. The hypocrite wears the Christian mask to deceive the world. Detected, he only laughs in your face or glories in his iniquity. What does the law say of all such? "Woe unto you, Scribes, Pharisees, hypocrites." Beware of even the innocent imitator.

Stage Life Versus Religious Convictions (231)

Turning her back forever on the operatic stage, where she had won signal triumph, Mme. Kronold, the prima donna, has set her face toward religion. She said to an interviewer recently: "Yes, I am done with the

operative stage forever. Stage life and sincere religious convictions do not go hand in hand, and there are many things incidental to it to which I did not take kindly." Never were words more truly spoken than were these, directed as they are against the influence of the stage. Yet we find thousands ready to give up a service at the church for an attractive play on the bill boards. A prima donna on the stage has more attraction for them than a prima donna in the church choir. Why, a man will pay \$2.50 and sit pinched up for two hours in a narrow seat in the theater and complain if asked to give 50 cents to mission work is an inconsistency that needs a solution.

Volunteers. (232)

At the palace of the Tuileries in Paris on August 10, 1792, every soldier of the famous Swiss guard perished to a man. They gave

their lives in vainly trying to defend Louis XVI against the mob of the city. The Lion of Lucerne, carved out of the solid rock in the grotto back of the town, is their memorial. Wonderful indeed is this work of man's genius. The dying lion is the Swiss soldier. The lily under his paw is France as represented by her king. Not until the lion was dead did his power to keep the lily cease. These soldiers were not patriots. There was no love of native land in their death. They were cold to war and died as soldiers die. The soldier of the cross is a volunteer. When he dies for the cross he dies as a martyr soldier. It is love for Christ that makes him live his life for him. He has not been forced into war by stern, hard military power, but drawn into Christ's service by love for him. The best soldier is the volunteer. The Christian army will always be invincible because it is an army of volunteers.

Temperance Illustrations

He and I. (233)

The saloon man is a "temperance man." I am not; I am an anti-saloon man.

The saloon man demands "personal liberty" to run a drunkard-factory. I will use my personal liberty to stop that infernal business.

The saloon man says he wants his rights. He can have no saloon rights unless I surrender my rights to him, and I refuse to do that.

The saloon man says "prohibition is a failure." I say it is a success when it makes him shut up shop.

The saloon man says that I am "a crank." That is why I am busy "turning the rascals out!"—P. A. Baker.

A Better Way. (234)

A man was brought before a judge in St. Louis and arraigned for larceny. He had stolen a watch from Father Dempsey, who runs the "Exiles' Rest." He had pawned the watch and bought some drinks. He pleaded not guilty. The judge asked the man his business; he said he was a printer. "How did you come to steal that watch?" asked the judge. "Well," answered the "bum" printer who had traveled in various states, "I have pleaded not guilty." "Yes, I know," said the judge, "that is your plea, but what is the truth?" and the printer confessed. "What do you think ought to be done to you?" patiently queried the judge. "Well," said the broken-down printer, who was a human flotsam, without relative or friend, "I ought to be put somewhere where I can get rid of this habit of drinking." "Suppose I send you to the penitentiary for two years. Do you think it would break you of that habit?" and the judge's tone was kindly, for he was interested and sympathetic. "Yes," promptly answered the "criminal," who, having changed his plea, was sentenced to two years—sentenced by himself—with no feeling of revenge against society, no bitterness. It was Judge Lindsey's "boy system" applied to the grown-up.—Collier's Weekly.

How much better it would be to lock up the drunk instead of locking up the drunkard! Would it not be better also if a place of treatment for drink victims were provided that would be something different from a prison? The Pioneer.

Not a Martyr. (235)

"Yes," remarked a gentleman, prominent in business in one of the most thriving little cities of central Illinois, "wonderful changes are coming over public sentiment in regard to the liquor traffic in towns like ours. Place anybody would have dreamed of going 'dry' half a dozen years ago are now 'dry' for keeps. Hundreds of men have changed over to the anti-saloon side. I'm one myself.

"The change that has amazed me more than anything else, though was in my father. He is eighty-four years old now; he's living on in a little town in Nebraska. My father was born in Germany, and from childhood he has been used to his beer, drinking it every day. He is about the last man I would have thought of anywhere on earth turning out a prohibitionist.

"Well, do you know when I got out to Nebraska I found that the town where he lived had gone 'dry,' and what astonished me more than if the sky had fallen in, I found that my father had helped put the saloons out.

"'Had to do it,' he answered decidedly when I asked him how it was. 'Towns on each side of us been going 'dry,' and all the bums and toughs were coming here.'

"'But, father,' I protested, 'how about yourself? You've had beer all your life; you oughtn't to have to give it up now.'

"'But the old man wasn't having any more feeling about it at all. He answered me cheerfully: 'Oh, that's all right! I find it doesn't make any difference. I don't need it—getting on every bit as well without it.'"—The Saturday guard.

Unnecessary.

(236)

Not a drop of intoxicating liquors is said to be manufactured or allowed to be imported into the little island of the north, called Iceland. It has 78,000 or more inhabitants, and every person more than twelve years of age is able to read and write. It is a country with no prisons and courts of justice. But why are not all other countries equally good?

The Serpent Will Sting.

(237)

There is a fable that a serpent found himself surrounded with a ring of fire and said to a man standing near, "Lift me out," and he answered was; "If I do you will bite me." Over and over the serpent pledged himself that he would not do it, and finally, the fable goes, the young man reached over and lifted the serpent from his perilous position, but he was no sooner safe than his fangs protruded and he made ready to strike with the sting of death. "But you promised me you would not," said his rescuer. "I know I did," said the serpent, "but it is my nature to sting and I can't help it." And this is true of strong drink.

Poison in Small Doses.

(238)

Last week, in this city of Philadelphia, occurred what might have been a sorrowful tragedy. The servant employed in a family placed in the drinking water a poisonous drug, and no fatal results followed only because the quantity of poison used was so small in proportion to the amount of water.

It is a fearful thing to think that we may take into our families those who can work much harm in such insidious ways, and as I pondered on this, I thought, Are we not as a household of faith admitting those to serve us who are poisoning our spiritual food (possibly in small doses), yet who can tell what the final results will be? The older members of the family may be strong enough to throw off this poison, but what of the children?

Was it any wonder that the father of the three little ones who had been mysteriously sickened, called the attention of the authorities to the matter? Would it be out of place for parents to rise up in the church and say, Our children shall not come under the influence of those who are endeavoring to destroy their faith in the word of God, and in the teachings of Christ, his Son.—Philadelphia.

Snap-Shots.

(239)

An elderly gentleman accustomed to indulge entered the room of an inn where a certain friend sat at the fire. Lifting a pair of green spectacles upon his forehead, and rubbing his inflamed eyes, he called for hot brandy and water, and complained that his eyes were getting weaker and weaker, and that even spectacles didn't seem to do them any good. "I'll tell thee, friend," said the Quaker, "what I think. If thee was to wear thy spectacles over thy mouth for a few months thy eyes would gain get sound."

Harootune, a converted Armenian, was a strong temperance man. He lived among those who drank native wine. To one who excused

himself by saying, "Didn't God makes grapes?" he replied, "God made dogs; go eat some dog-carcass."

Plutarch says that Lycurgus prevented drunkenness among the Lacedaemonians by commanding that all their vines be cut down and none others allowed to grow in the commonwealth. To prevent it here distilleries and breweries must be stopped.

Words Which Burn.

(240)

"Tonight it (liquor traffic) enters a humble home to strike the roses from a woman's cheek, and tomorrow it challenges this republic in the halls of Congress.

"Today it strikes a crust from the lips of a starving child, and tomorrow it levies tribute from the government itself.

"There is no cottage humble enough to escape it, no palace strong enough to shut it out.

"It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unshriveled to judgment than have wasted life since God sent plagues to Egypt, and all the wars since Joshua stood before Jericho.

"It comes to ruin, and it shall profit mainly by the ruin of your sons and mine.

"It comes to mislead human souls and to crush human hearts under its crumbling wheels. It comes to bring gray haired mothers down in shame and sorrow to their graves.

"It comes to change the wife's love into despair and her pride into shame.

"It comes to still the laughter on the lips of little children.

"It comes to stifle all the music of the home and fill it with silence and desolation.

"It comes to ruin your body and mind, to wreck your home, and it knows it must purchase its prosperity by the swiftness and certainty with which it wrecks this world."—Henry W. Grady.

Consider that for three centuries the Bible has been woven into the life of all that is best and noblest in English history, that it has become the natural epic of Britain, and is familiar to noble and simple, from John o' Groat's House to Land's End; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids a man who never left his native village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the farthest limit of the oldest nations in the world. By the study of what other book could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space between two eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?—Professor Huxley.

Miscellaneous Illustrations

Listening to God. (241)

A friend of mine told me that he called one day upon a brother clergyman who had been ill in bed for six months. He said to this man: "I suspect that God Almighty had a good many things to say to you, but you were too busy to listen, and so he had to put you on your back, that you might be able to give him time."

When he was going out the thought struck him: "I, too, am a busy man, and God Almighty may have to put me on my back, that he may tell me all he wishes."

So he resolved that each night he would sit quietly in his study, not reading, not writing, but opening his heart, that God's Spirit might impress upon him what he designed to teach, and criticize the life of the previous day.—Rev. F. B. Meyer, D. D.

Prayer. (242)

To the value of prayer as a help in the affairs of daily life Henry M. Stanley in his autobiography bears this testimony: "On all my expeditious prayer made me stronger mentally and morally than any of my non-praying companions. It did not blind my eyes, or dull my mind, or close my ears; but on the contrary it gave me confidence. It did more; it gave me joy and pride in my work and lifted me hopefully." The fervent prayer of a man bent upon doing the will of God avails much in its working.

Cigarettes. (243)

According to Bob Burdette, "A boy who smokes cigarettes is like a cipher with the rim knocked off." President David Starr Jordan, of Leland Stanford University, after many years' experience, says: "Boys who smoke cigarettes are like wormy apples. They drop long before harvest time. They rarely make failures in after life, because they do not have any after life. The boy who begins smoking before his fifteenth year never enters the life of the world. When the other boys are taking hold of the world's work he is concerned with the undertaker and the sexton. When a boy begins to make a business of frequently filling the 725,000,000 air cells of his lungs with nicotine, carbon monoxide and the other poisons in cigarette smoke, it keeps him too busy to attend successfully to much of anything else. Making a chimney of his nose soon becomes his chief occupation."

"I am not much of a mathematician," said the cigarette, "but I can add to a boy's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and I can discount his chances of success."

About the most disconsolate woman I know anything about is the woman who holds the team while her husband does the "trading" in a saloon.—Cleveland's Young Men.

A Life Saving Station. (244)

It is said that in the old Water Street Mission of New York, founded by Jerry McAuley in 1872, more than a million people have been shipwrecked during the past thirty-seven years and over a hundred thousand of these have sought salvation.

The Church. (245)

Let it be borne in mind that the church is the only organization in the world that seeks the alliance of men for nothing but their own good; the only organization that seeks the betterment of the part of men's lives that are to be lived beyond the grave; the only organization to which God has made his revelation to the world and committed his holy ordinances.—Presbyterian Standard.

A Cure for Dissension. (246)

We heard of a congregation recently from which it was said several families had removed their membership by reason of little dissensions, which had disturbed the peace of the church for many years. It is easy to tell what kind of persons keep up such dissension. They need enlargement of mind, to consider larger subjects, and purification of heart, to remove the seeds of evil suspicion. No church whose members' minds are engrossed with the great thoughts and the great work of the gospel, has any time, or taste, for these detestable bickerings which alienate friends and dissipate strength.—Ex.

Going to Church (247)

Among some old saws and rhymes this, the subject of motives which prompt to go to church, is found. It would be well to make mental note:

"Some go to church to take a walk;
Some go there to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to dose and nod;
The wise go there to worship God."

—Herald and Presbyterian

The Contagion of Love. (248)

One evening in the early autumn, a young workman and a little boy came into the Broad Street Station in Philadelphia. The boy climbed up into a seat on one of the benches and the man put a basket down on the floor at his feet, gave the boy a newspaper with some pictures in it to look at, and then was about to go away on some errand. But the little fellow whispered to him, and he leaned over the basket, lifted the lid, and took out a little long snipe and gave it to the boy, who clasped it in his hands and pressed it against his cheek. "We've been down to the shore," said the man, pleasantly, to a gentleman who asked him what they were doing with the snipe, "a

he little fellow was in his bare feet, and he saw that bird, and ran after it. It must have been wounded, for he caught it, and we brought it with us. He thinks it's the greatest thing in the world." And, indeed, he seemed so, for he chuckled and smiled and cuddled the bird against his neck. The little thing seemed very happy, too, and put its bill up on the boy's lips. Then the workman went away. The sight of the little boy and his bird and the love he was lavishing upon it worked like a beam of sunshine on all round about. A young Jew on an opposite bench smiled upon them. A shabby man got up and came over to pat the bird on the head. An old negro came and sat down beside the boy. One little bird and a little boy's love for it constituted a charm which lighted and sweetened the whole station about them.—Forward.

The Little High Chair. (249)

There was an auction at one of the downtown auction houses recently. A pale, sad-faced woman, in a plain calico gown, stood in a crowd. The loud-voiced auctioneer finally came to a lot of plain and somewhat worn furniture. It had belonged to the pale woman and was being sold to satisfy the mortgage on it. One by one the articles were sold, the old

bureau to one, the easy rocker to another, and a bedstead to a third. Finally the auctioneer hauled out a child's high chair. It was old and rickety, and as the auctioneer held it up everybody laughed—everybody excepting the pale-faced woman. A tear trickled down her cheek.

The auctioneer saw it and somehow a lump seemed to come up in his throat and his gruff voice grew soft. He remembered a little high chair at home and how it had once filled his life with sunshine.

It was empty now. The baby laugh, the two little hands that were once held out to greet "papa" from that high chair were gone forever. He saw the pale-faced woman's piteous looks, and knew what it meant, knew that in her eye the rickety high chair was more precious than if it had been made of gold and studded with diamonds.

"Don't laugh," said the auctioneer softly, as somebody facetiously offered ten cents, "many of you have empty high chairs at home which money would not tempt you to part with." Then he handed the clerk a bill out of his own pocket, and remarked, "Sold to the lady over there," and as the pale-faced woman walked out with the little high chair clasped in her arms, and tears streaming down her cheeks, the crowd stood back respectfully.

Illustrations from Sermons of A. C. Dixon

He Gave His Life. (250)

If you walk Broadway, near the postoffice, in New York City, you come in view of a bronze statue; the arms are pinioned, the feet are tied, the shirt collar is thrown open, and, as you look into the handsome, sad face, you are reminded of an execution when a human being was hanged, and there is nothing attractive in the thought; but read on the pedestal, I regret that I have but one life to give for my country—Nathan Hale; and now you forget the repulsion of the hanging which you gaze at the beautiful picture of patriotic loyalty unto death.

Criticism. (251)

John B. Gough at the close of one of his magnificent lectures stood at the door to hear his remarks of the people. He never did so again; he heard enough to last him 50 years. There were nine criticisms to one compliment. Gambetta, the great French statesman, was walking out one day very happy in the memory of a compliment he had just heard at a banquet. He had a glass eye, and one of his friends had said that that eye was almost as brilliant as the natural one, and his appearance had been restored. As he was thinking about his improved good looks, a little careless in his swaggering walk, he knocked over the basket of a fisher-woman who clenched her fist and looked up at him as she said, "Be careful, man, or I will blind that other eye for you." And he went on knowing just how he looked. If it had not been for the opinion of the fisher-woman, he might have lived and died thinking the glass eye just as good as the natural one.

Personal Liberty. (251)

A fellow was walking down a street in Baltimore after he had been in a corner saloon, flinging out his hands right and left, when his hand happened to come across the nose of a passer by. The passer by clinched his fist and knocked the intruder sprawling on the pavement. As he arose scratching the place that was hit, and the place that got hit, he said, "Sir, I would like to know if this country is not a land of liberty?" Said the other, "I want you to understand that your liberty ends right where my nose begins." That is good statesmanship, and good theology. Your liberty ends where the good of the next man begins. Liberty rots into license when it refuses to be altruistic and in order to be really fraternal we need to have similar experiences.

Past and Future. (253)

James Russell Lowell when passing from Rome to Germany crossed the Alps, and, as he stood with a German friend on a high peak, his soul was thrilled with the magnificence of the scene about him. Turning his face toward Rome he said, "Glories of the past, I salute you." His German companion turned and looking toward his fatherland he lifted his hat and said, "Glories of the future, I salute you." Young gentlemen, when you get your diplomas, you stand on the Alpine heights between Rome and Germany; make the Germany of the future brighter than the Rome of the past.

Peace of the Cross. (254)

The crucifixion stands for love, and is the best expression of God which the world has

ever seen. Faith in the Christ who died but lives gives peace and comfort. As the Portuguese sailors passed through the stormy sea around Cape Horn, and came into quiet waters they believed that the Southern Cross which came into view brought the peace. What to them was a fancy is to us a glorious fact. A view of Jesus Christ on the cross brings peace to the soul, and the living Lord with us every moment would remind us of his love as manifested on Calvary.

In God's Smile. (255)

A little child three years of age heard his mother speak of the sunlight as God's smile, and when the light flashed through the window and fell upon the floor he went and stood in it, exclaiming. "Me standing in God's smile." The mother died, the child grew into a man and became prosperous in business, burdened with life's cares. One day in looking through some curios which he had preserved, he found a pair of little worn shoes, and on their bottom were written in his mother's handwriting, these words: "My child wore these little shoes when he said 'Me standing in God's smile.' May he so live that he shall always be in God's smile." The strong man shook with emotion, fell upon his knees, and surrendered to his mother's God. It was the association of love that did it. The little shoes were suggestive of the mother whose heart yearned for his salvation. And so the promises of the Bible, our daily fellowship with God, are suggestive of the love which he showed in dying for sinners.

Making or Curing Drunkards. (256)

Fred Carrington, who is now at the head of one of the greatest missionary works in London, was at one time a clerk in his father's brewery. Through the testimony of an American preacher, talking to him in the compartment of a railway coach, young Carrington accepted Christ, and consecrated his life to his service. He began at once to do philanthropic work among the poor, opening night schools, and teaching the ragged children the way of life and virtue. He soon found that the greatest obstacle in the way of the progress of his philanthropic work was the public houses, most of which had his father's name upon the signs. He said to himself, "I must quit either the business of making drunkards or curing drunkards. I work at night to cure drunkards and during the day to make drunkards." God gave him the victory, and he decided to leave the brewery business and keep on in the work of saving men. His father, in a fit of rage and disappointment, disinherited him, but before his death he relented, and gave to the son the money which he has been using for the glory of Christ and the uplifting of East London. The light of his new career and character is driving away the shadows of former days.

Clerk to Commentator. (257)

If your money is made by dishonest methods, it will cast a shadow upon your life. Legitimate business may be debauched by illegitimate methods of making money. Young Adam

Clarke was told by his employer that he must stretch the cloth in order to make the required number of yards, but Adam's conscience was not as elastic as the cloth he refused to stretch, and he frankly told his employer that he would leave the store rather than be guilty of a dishonest trick. The employer allowed him to leave, and as a result we have Adam Clarke, the Commentator, blessing the world by means of his character and writings. If he had consented to stretch that cloth, he would doubtless have lived and died an unknown, unhappy wretch, making money in dishonest ways, if not serving his time in the penitentiary.

Proper Noun Adjectives. (258)

The great words of a language are its proper names. The lexicographer defines an important word in a few sentences, but if one would give the meaning of Caesar, Napoleon, Washington or Lincoln, he must write a volume. John Howard means philanthropy, William Carey means missionary zeal, George Muller means faith. What does your name mean? When is mentioned, do people think of purity, self-sacrifice, and love? Peter in the text stands for the Jewish people; he was the Apostle to the Jews. Cornelius stands for the Gentile world. The middle wall of partition is broken down. Jews and Gentiles now come together in the Christian church. From this time there are to be one in Christ Jesus. Peter is a rough fisherman without any military training. Cornelius is an elegant, courtly, uniformed Roman centurion, trained to obey and command. There are different types of men, and yet before the chapter closes they bend almost into one. Let us look now at what they have in common.

Pauper Christians. (259)

I read some time ago of a man who died in a London poor house. When he was committed as a pauper many years ago, the commissioners were told that he owned a little piece of real estate in the country. The land was examined and found to be worthless, nothing would grow on it, and it had no value even upon which to pay taxes. The pauper, however, willed his barren tract of land to some relatives, and after his death they examined it, and found that underneath its barren surface there was a rich copper mine. Those relatives are today living in a fine section of London with a large income. The man was rich while he thought he was poor.

Sir William Jones, familiar with the languages of twenty-eight nations, wrote: "I have carefully and regularly perused the Scriptures, and am of the opinion that the Bible, independent of its origin as divine, contains more important history and finer strains of eloquence than can be collected from all other books in whatsoever language they may be written."

To the Bible men will return, and why? Because they cannot do without it.—Matthew Arnold.

National Illustrations

B. L. HERR.

Sacrifice Begetting Faith. (260)

The relations between the United States and South America, geographically, commercially and politically, have always been close. It is the hope of the well wishers of both that this favorable tendency may continue and increase. The only hope for this is the faith of each in the other. But how shall this faith be aroused and developed. An answer to this is found in the words of an address lately delivered by President Adolfo Diaz, of Nicaragua. The address was delivered before the National Assembly and was made in connection with the refunding in the United States of the Nicaraguan debt. In the course of that address, replying to the objection that the obtaining of the loan, menaced the integrity of his country, President Diaz pointed to the fulfilled pledge of this country in the matter of the independence of Cuba. In keeping its pledge to give Cuba her liberty, the "United States," said President Diaz, "performed an act unique in history, for as an indemnity for war it might have retained Cuba as a colony without a word of protest from any of the Powers." In the case of Santo Domingo also, said the President, the United States showed its sympathy with its weaker sisters. "Finally," said President Diaz in closing, "I must declare that I consider American influence beneficent, and that we should derive from the international altruism of the United States the greatest possible benefit and the most ample and positive advantages in favor of our country."

The United States has thus founded faith in itself by the sacrifice of itself. This is a finite illustration of an infinite fact. Jesus asks for the faith of every man because he has sacrificed himself for all.

Enthroning a New Sovereignty. (261)

Standing on the bridge of the battleship Oregon, as, renewed and modernized, it turned south from Bremerton Harbor to the maneuvers at San Diego, was a man who had made history, Captain Chas. F. Pond. The navy knows him as one of her best and most efficient men, but a great moment in his life was that in which, singlehanded, he hurled one dynasty from power and established another. Away back in 1897, when the Queen of Hawaii lost her throne, Captain Pond was in command of a small gunboat and happened to be in Honolulu. He grasped the situation, put a force of marines ashore, and in the name of the United States raised the American flag over the royal palace and held the country until the arrival of reinforcements.

The march of events was against the native Hawaiian throne. So is the march of events against the spiritual power of Satan. It is bound to go down. The kingdom of Christ shall supplant all others. "The stone became a great mountain and filled the whole earth." The one represents all that is decadent; the other all that brings hope to the heart of man. The individual has the power to enthrone the

new and overturn the old. Has he the insight, determination and will. Great is the man who is equal to an opportunity.

Self Safety in Christ. (262)

Yuan Shi Kai is the strongest man in China, the Li Hung Chang of today. Soldier, statesman, man of brains, modern ideas and finesse, he has always been the friend of foreigners.

In 1908 this level-headed reformer and honest financier was made commander of China's northern army, with headquarters at Tientsin. Under him that army became the most efficient in the empire, drilled according to European methods, armed with the most modern weapons. His body guard of picked troops, his "private army," as it has been called, made up of men devoted to him, is the flower of the northern forces.

Dispatches report that 2,000 of these men accompanied Yuan to Peking. In this he imitated Li Hung Chang. The late Empress Dowager once called Li to Peking with the amiable purpose of beheading him. Li went at the head of 10,000 of the best-drilled troops in China and went out with his head on his shoulders, but minus certain honors the Empress had conferred on him while he was in her favor.

In the midst of the duplicities and dangers of an Oriental court, these distinguished statesmen and soldiers of China relied for their protection and efficiency upon the power of their loyal defenders. The world offers to men today the most alluring promises and prospects, but to trust to these is to go on to ruin. We may have a Body Guard who will go with us and make us invincible. Jesus, our Defender is his name.

To the "Stranger That Is Within Our Gates."

We welcome you in the name of the Master to all the services of this church. Should you be at present without a settled Church Home, we very cordially invite you to share our fellowship and privileges. The minister would be pleased to call on you if you will give name and address on these lines, and place the slip on collection plate.

Name Address

* * * *

Some Don'ts to Remember.

Don't try to do anybody's duty but your own.

Don't let a few—and especially the same few—do the work of the many.

Don't drive but lead.

Don't see everything that is wrong in the congregation.

Don't despise the rich nor dishonor the poor, nor esteem yourself wiser than your brethren.

Don't expect the sun to shine through all the twenty-four hours of the day.

Illustrations for New Year

H. E. ZIMMERMAN.

Jewish New Year. (263)

The Jews observe New Year's Day with prayers, the distribution of alms among the poor, and other acts of charity. On that day all hatred is blotted out of the heart, all offences forgiven, and restitution made to whomsoever any injury is done. Enemies become reconciled, all wishing each other, "May you be written down for a happy new year!" to which it is replied, "And you likewise!" This wish or prayer arises from the fact that the Jews believe that the feast of the New Year is the annual day of judgment on which the deeds of man are weighed, and the destinies of every individual and every nation are fixed for the ensuing year. Hence they call this day the "Day of Judgment."

Judgment Month. (264)

It is a remarkable fact that all the ancient astronomers of different nations have given the figure of an aged man of stern aspect, holding a pair of scales in his left hand, as the sign of the zodiac of January, thus expressing the religious idea of this festival.

Chinese New Year. (265)

Among the Chinese, on New Year, all classes, including the Emperor, mingle together in free and unrestrained intercourse; visits are exchanged, cards and presents sent, and people meeting in the street salute each other by crying, "I humbly wish you joy!" or "May joy be yours!"

Japanese New Year. (266)

On New Year's Day in Japan, the Japanese of the old school avoid pronouncing the syllable "shi," the root of the word of death. To do so would be a bad omen. Inferiors bring little presents to their superiors, who respond to these presents with pecuniary generosity. It is the universal rule that all debts must be paid and accounts settled by the end of the year.

Making Our Work. (267)

Many years ago a young man, at perilous risk of his life, clung with his toes and one hand to a high point in the rocky wall of the Natural Bridge in Virginia, while with the other hand he gouged with his pocket-knife a still higher notch for his foot, that he might be able to raise himself and mark his name above any that had been before him.

There is a place for the record of names more honorable than all, and within the reach of all. It is the record in heaven—a name in the Lamb's Book of Life.

Called to Account. (268)

Just as the tiny shells make up the chalk hills and the chalk hills make up together the range, so the trifling actions make up the whole account, and each of these must be pulled asunder separately. You had an hour

to spare the other day—what did you do? You had a voice—how did you use it? You had a pen—how did you employ it? There shall be demanded an account for each particular.—Spurgeon.

Rubbed Out. (269)

During the Russo-Turkish war, while Mr. Irving Montagu was in Turkey as the war artist of the Illustrated London News, he was one day attracted by the strikingly characteristic features of one of his guards. Having his note-book in his hand, he jotted down a sketch of his face. Before it was finished the man looked up and saw what was going on. At once such an expression of horror and revenge passed over his countenance that Mr. Montagu was thrilled by it. "The fellow's manner," says Mr. Montagu, "became rapidly sullen and morose; nay, more, utterly wretched. To my surprise I learned that in that superstitious country, to have one's features reproduced in any way was a sign of impending death."

Inspired with a bright idea, Mr. Montagu called the fellow and explained to him that he had a magic antidote to the lines of the fateful pencil. With it the man himself could blot out the pencil's work forever, and so break the fatal spell. The effect was marvelous; the man's face instantly lighted up with an inexpressible delight. At first he took hold of the india-rubber with the tips of his fingers in the tenderest possible manner, but on realizing its miraculous qualities, he rubbed literally for dear life.

Are we sad as we look back over the stained record of the past year? "The soul that sinneth it shall die;" but we have an antidote. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

It is astonishing to note how the demand for church magazines is growing. Pastors are beginning to find that, for reaching the unchurched people as well as for awakening, keeping, and increasing the interest of the members of the church, there is no medium that will quite equal this co-operative system of individual church publications. *The Interdenominational Press*, Minneapolis, Minn., has devised a plan by which each church, the smallest as well as the large, may have its own publication, yet co-operate with all other churches. Reaching, as it does thirty-three states in the Union, as well as Canada and Australia, and including a dozen different denominations, the plan is not only feasible and eminently practicable, but one that is appreciated by pastors of widely differing creeds as well. It will pay any pastor to write to the *Interdenominational Press*, Dept. E., 415 Sixth street, S., Minneapolis, for full information.

THE ECCLESIASTICAL YEAR—JANUARY

G. B. F. HALLOCK, D. D.

The New Year is a golden gate of opportunity for us to enter as pastors. The hearts of our people are impressible. Our people desire to be led into a deeper interest in spiritual things. Embrace the opportunity to preach with an earnestness never felt or manifested before. Preach for consecration of Christians. Preach for conversion of those not Christians. Seek a revival in your own hearts, brother pastors, in the hearts of your church members, and for an ingathering of those as yet outside. Your New Year sermons, brethren, may be the beginning of a revival in your churches and communities. May the year 1912 be the best year in the history of the churches you serve and in the great church throughout the world!

Suggestive Texts and Themes. (271)

The Duty of Making Good Resolutions. Acts 11:23.

A New Year a New Opportunity: "Ye have not passed this way heretofore." Joshua 3:4.

The Source of New Year Happiness. "Who-so trusteth in the Lord, happy is he." Prov. 16:20.

Heart-Weariness in the Journey of Life. "And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee." 1 Kings 19:7.

Resolutions for the New Year. "I am resolved what to do." Luke 16:4.

Spared for Another Year. "Lord, let it alone this year also." Luke 13:8.

Eternity in the Soul. "Jesus Christ the same yesterday, today and forever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." Heb. 13:8, 9.

The Year's Purpose. "He brought thee out to bring thee in." Deut. 4:37, 38.

The End of Time. "And I saw an angel stand upon the sea," etc. Rev. 10:5, 6.

Seasonable Opportunity. "There is a time to every purpose under the heaven." Eccl. 3:1.

The Christian a Sojourner. "Pass the time of your sojourning here in fear." 1 Pet. 1:17.

The Old Year and the New. "Ye shall henceforth return no more that way." Deut. 17:16.

How to Have a Happy New Year. Prov. 3:13.

The Need of Haste. A New Year Message. "Brethren the time is short." 1 Cor. 7:29.

Life's Story Book. "We spend our years as a tale that is told." Ps. 90:9.

The Voyage and the Pilot. "So he bringeth them unto their desired haven." Ps. 107:30.

A Wise Man Measuring Time: "A wise man's heart discerneth both time and judgment." Eccl. 8:5.

God Alone is Unchanging: "Thou art the same and thy years shall have no end." Ps. 102:27.

Include God in Your Plans for the Year: "Go to now, ye that say, Today or tomorrow

we will go unto such a city, and continue there a year, and buy, and sell, and get again." James 4:13.

The Uncertainty of the Year: "Ye know not what shall be on the morrow." James 4:14.

New Praises for the New Year: "Sing unto the Lord a new song." Ps. 96:1.

The January Inventory: "Forgetting the things which are behind and reaching forth to the things which are before." Phil. 3:13.

The Open Door of 1912: "Behold I have set before thee an open door, and no man can shut it." Rev. 3:8.

The Art of Numbering Our Days: "So teach us to number our days that we may apply our hearts unto wisdom." Ps. 90:12.

A Young Man's New Year Meditation: "And Isaac went out to meditate in the field at eventide." Gen. 25:63.

New Things and New Men: "Old things have passed away, behold all things are become new." 2 Cor. 5:17.

A New Chance for the New Year: "Behold thou art made whole; sin no more, lest a worse thing befall thee." John 5:14.

New Year Accompaniments. (272)

"And the prophet came to the King of Israel, and said unto him, Go strengthen thyself . . . for at the return of the year the King of Syria will come up against thee." 1 Kings 20:22.

What will the new year bring?

I. A renewal of life's battle. The nobility of the life conflict.

II. The return of the same old antagonists. The same old Syrians, with new faces possibly, but certainly with re-enforcements.

III. The need for adequate preparation. In strength; in alertness; in self-possession.

IV. The same victorious leadership. To whom hill or valley battlefield is alike, and with whom menacing numbers and parading chariots do not count.

V. The call for individual loyalty and fidelity (5:39).—Rev. S. B. Dunn, D. D.

New Year Note of Optimism. (273)

"Tomorrow the Lord will do wonders among you." Josh. 3:5.

"Tomorrow the Lord will do wonders for you." Thank God for that note of optimism which has rung so clearly down-through ages. If the battle presses sore against you today, keep calm; tomorrow the wonderful victory is coming. If the burden seems doubly weighted today, keep patient; tomorrow it will lighten wonderfully. If you feel the hot breath of the tempter upon your cheek today, keep cool; wondrous changes have taken place in less than one day. There is One who has gone through all your tomorrows and he will never leave you helpless or alone. He has trodden battlegrounds like your own. He has borne burdens as heavy as yours, and the hot breath of the tempter touched his cheek also. The

A Typewrite

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The Standard No. 3 takes a paper 11 inches wide. The equipment is complete including a metal case, brushes, tools and an instruction book. Each machine is unconditionally guaranteed against defect of material or workmanship. It is not conceivable that one could make a mistake selecting a typewriter with such a record as that enjoyed by the Oliver No. 3. It is pre-eminently the "proven" typewriter—the choice of the beginner and the expert alike—adopted by the largest commercial houses—183 different railroads—thous-

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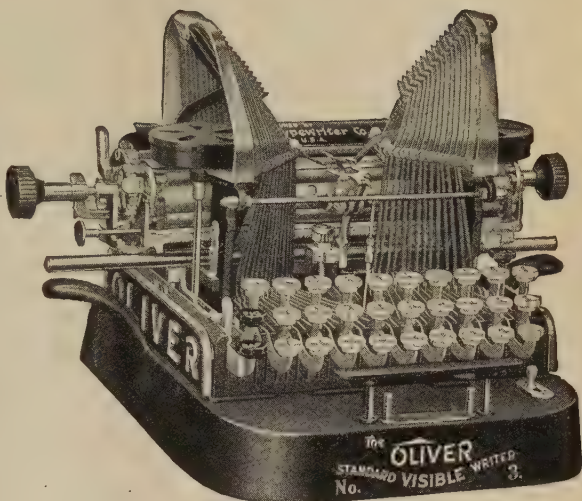
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If I keep the typewriter I agree to send you \$5.00 within five days from the date I received it and \$5.00 each month thereafter for nine months. It being understood that the title to the typewriter remains in you until you receive \$50.

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Upon acceptance and receipt of the second payment of \$5.00 you agree to send me three Ribbons and one Box of Carbon Paper free.

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es FREE

Lord will do wonders for you tomorrow. Do not forget it.

"Ye have not passed this way heretofore." But the face that we have "passed" up to this point is an evidence that we are ready to go on, if we keep faith with God.

"They best can greet the New Year's coming who best have kept

Faith with the Old, and freighted its swift hours

With their great thoughts and God-like purposes

Translated nobly into noble deeds!"

We must all enter the untrodden ways of 1912 whether we want to or not. But should these ways become misty, should fog envelope you, should darkness deepen, why, then, just turn to your Guide Book, that explains every turn of the road, and tells us all about the pitfalls in the way, the precious old Book that has guided our fathers and mothers to the heavenly Fatherland; the divine old Book, the mouthpiece of our Guide, who is Lord of all the earth and who says to you and me, "Follow this Book, and surely I will be with you."

The way this year is untrodden only by us, not by Christ. He has been over all the way before us.

We are on the road, though it is an untrodden road. Every life is bound somewhere, though unconsciously.

We are not alone on our way; all the rest of mankind is with us. And to each of them the way is as unknown as to us.

Make this new year new. Keep out of it your worn-out methods, your shabby service, your mouldy sins.

"Every year is a fresh beginning,

Every morn is the world made new;

Ye who are weary of sorrow and sinning,

Here is a beautiful hope for you,

A hope for me and a hope for you."

—I. Q. M.

Shifting Scenery.

(274)

"The fashion of this world passeth away."

1 Cor. 7:31.

The image is drawn from a shifting scene in a play represented on a stage. Human life, indeed, is a drama, and its conditions and mutations are merely the stage-settings that are ever shifting.

I. The New Year season is a good time to consider the serious import of living. To be actors in earnest in a play that is real.

II. The New Year season is a good time to discriminate between what is essential and what is stage-setting and scenery.

III. The New Year season is a good time to play a part fitting to the scenery of the occasion. To repent, to resolve, to renew as the personal need demands.—Rev. S. B. Dunn, D. D.

A Good Practice for the New Year. (275)

"And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the

cause of his people Israel at all times, as the matter shall require." 1 Kings 8:59.

But the marginal and more literal rendering of the last clause is, "as the thing of a day in its day shall require." Solomon was a wise man, and he was never wiser than when in his prayer at the dedication of the wonderful and shining temple, he asked that the Lord God maintain the cause of his people, Israel, and of his servant "as the thing of a day in its day shall require."

This new year will be a year made up of days. What better personal prayer than that each one of us may do it; what better practice for each one of us to determine on in this new year than that we will go through it as the thing of a day in each day shall require! To live prayerfully, trustfully, bravely, dutifully, as the thing of a day in each day shall require, will be for every one of us a good practice for this new year.

I. Living by the day, as the thing of a day in each day shall require, will wholesomely remind us of our dependence upon God.

We are dependent upon God, whether we think of it or not. It is a good thing to think of it. When we think of things in bulk, we are not apt to recognize the giver as when we think of things piecemeal. Do you remember when you were a little child at home—the routine of the home provision, breakfast, dinner, supper, schooling, clothing, bed, shelter, as the home provision all came to you in routine and matter-of-course way—do you remember that, as this home provision came to you in this fashion, you were not so apt to think of father and mother as the ones from whom they came? But when you wanted some special thing—a toy, a book, some article of clothing out of the ordinary, and you were obliged to go to father and mother for that specific thing, do you not remember how, as it was given to you, you felt, in a peculiar way, your dependence on father and mother?

Just take the days thoughtlessly, in bulk, and you will not be apt much to recognize God as the giver of them. But take each day as it really is, as a special gift from God's gracious hand, and such separating, piecemeal thought of the days will necessarily breed in you a feeling of dependence upon the God who gives the days.

And this feeling of dependence as you take each day as a separate gift from God will prompt you to much nobleness.

1. To prayer concerning each day.

2. To attempt at loftier living in each day.

3. To flushing the service that each day brings with the religious color of the motive—for the sake of God,

II. Living by the day, as the thing of a day in each day shall require, will deliver us from foreboding.

Says wise John Newton: "Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once; he mercifully unties the bundle and gives us, first, one stick, which we are to carry today; and then

another, which we are to carry tomorrow, and so on. This we might easily manage if we would only take the burden appointed for each day; but we choose to increase our trouble by carrying yesterday's stick over again today, and adding tomorrow's burden to our load before we are required to bear it."

III. Living by day, as the thing of a day in each day shall require, will best help us to vanquish the duties of each day and so all the duties of the New Year which will be made up of days.

"I'm no hero; I'm just a regular," said an officer of the army. What he meant was that it was not in his profession to be a man spectacular and of spasms; that he must steadily do whatever his country called for, whether the great, resounding thing or the small. That is what we all need to be—not searchers after the heroic, but just regulars, ready for service lofty and lowly, as it may come. And the way to do it is to do each day as the thing of the day in each day shall require. There is nothing so discouraging, perplexing, preventing as a herd of undone duties rushing pell-mell into today, which duties ought have been finished in the days gone.

IV. The best way to overcome a bad habit is to overcome it by the day. Read the luminous chapter on habit in Professor James' "Psychology."

V. We shall best keep our loyalty to our Lord and to his church as we keep it by the day.

I can not be loyal to my Lord and his church in a lump and all at once in this new year. I can only be thus loyal as each day brings its tests of loyalty, and I answer to them, day by day, triumphantly.

If you have not done so, will you not, by personal surrender to him, make Christ your personal Saviour, Lord, Helper, through the days of this New Year?—Rev. Wayland Hoyt, D. D.

Enlistment for Service. (276) Matt. 20:1-16; 21:28-32.

I. "Come and follow me" is Christ's first word to us; his second, "Go, work in my vineyard." We can not obey the one without being immediately confronted with the other. Service is, therefore, ever a proof of a Christian's obedience and loyalty.

II. Upon the service of his followers waits the progress of the Redeemer's kingdom. He has decreed that his vineyard shall be gathered only as far and as fast as his disciples "go, work." "What can I do?" the individual is tempted to ask. His question might better be, "What can I not do?"

III. Nothing is more reactive than service. The healthiest and happiest Christians are "the Lord's laborers." The best way to get rid of doubt is to work out of it. The only sure cure for worldliness is preoccupation with the affairs of the other world. Idleness can have no hope of either spiritual growth or vigor.

IV. The starting point is enlistment. Beware of merely resolving to "go, work."

"Do something—do it now—with all thy might."

Undertake something definite and commit yourself definitely to its prosecution. The difficulty with the man who promised to go and didn't was failure to start all at once.

V. The New Year is the time of all others to enlist. Our resolutions are usually negative—what we do not want to do; whereas we ought to make them positive—what we will do. Every church ought at the opening of the year to address to its individual members a loud call for enlistment. The very best New Year resolution any pastor can make is to do his utmost to set his people to work. Having emphasized the appeal, let us be content with nothing short of their commitment.—Rev. John Balcom Shaw, D. D.

The January Inventory. (277)

"Forgetting the things which are behind and stretching forward to the things which are before." Phil. 3:13.

Here is a practice in which nearly every business man engages about this time of year. Disposing of old stock and antiquated apparatus he rearranges, and directs energies toward the coming year. Is it not well for souls to do likewise? The text:

I. Implies incompleteness; there is room for something better.

II. Permits progress. "The way of life is wonderful; it is by abandonment," e. g., the runner in the stadium puts behind him all preceding successes as well as failures; also superfluous possessions.

III. Centers upon greater things:

"Build thee more stately mansions,
O my soul,
As the swift seasons roll;
Leave thy low-vaulted past."

—C. R. S.

A Young Man's New Year Meditation (278)

"And Isaac went out to meditate in the field at the eventide." Gen. 25:63.

While we have no assurance that this occurred on the last day of the year, yet the picture of this young man at meditation in the quiet setting of the Oriental eventide is a worthy example for all young people.

I. Though an unusual practice, it is wholesome. It enables one: (1) To get acquainted with his experience by looking in three directions; viz., backward, around, forward; (2) To get acquainted with self.

"The holiest of all holidays are those
Kept by ourselves in silence and apart,
The secret anniversaries of the heart
When the full river of feeling overflows,
And the happy life in contemplation older grows."

II. Thus it may mark a new epoch, and institute another beginning.—C. R. S.

New Year Happiness. (279)

"So teach us to number our days that we may get us a heart of wisdom." Ps. 90:12.

"So teach us to number our days, that we may get us a heart of wisdom," is the prayer

of Moses the man of God, and it is a good prayer for any man to utter at the beginning of this new year.

I. For wisdom, in the sense of the word here used, is righteousness and true piety, and the wise man of the proverbs gives us excellent advice when he says, "Wisdom is the principal thing, therefore get wisdom; yea, with all thy getting, get understanding." What if every one should make this his prayer, and try to realize it through the entire year before us? That indeed would be a New Year's resolution worth making! That would be a purpose in life that would neither fail of attainment nor, being attained, would disappoint its possessor, "for the gaining of it (wisdom) is better than the gaining of silver, and the profit thereof than fine gold." Many a one has plans, ambitions, earnest and no doubt worthy purposes for the year on which we are entering. Whether young or old we hope to achieve something within the next twelve months, upon which we have set our hearts, and in such a success we deem that we will find that "Happy New Year" the wish for which is upon every lip in this holiday season.

But happiness is a relative term, and it depends so much upon our possessions as upon our conditions. For that heart and life can only be truly happy which is centered upon a lasting and sufficient source of happiness—even the blessing and approval of God. And so we wish all not merely the conventional "Happy New Year," but a new year of real happiness because a year during which all of us shall have sought and found ever more and more precious to our souls that "fear of the Lord which is the beginning of wisdom," and that fellowship of him, even Christ Jesus, who is made unto us "wisdom from God and righteousness and sanctification and redemption that according as it is written, "He that glorieth let him glory in the Lord."—Christian Intelligencer.

Over a New Road. (780)

"Ye have not passed this way heretofore." Josh. 3:4.

On the threshold—the first day of the new year. There ought to be a real sense of soberness possessing us as we note the passing days. It is true that the years hang lightly on young people. We have not lived very long, and experiences have not been untoward. That is true for the most of us. And yet—and yet—the most priceless thing in the world is a day. The days and months and years are the priceless jewels in the necklace of life; let us be careful lest we put in "common stones," and so mar the collection.

I. We are facing new experiences. What lies yonder at the turn of the road? We cannot tell. No one knows what a day may bring forth. It is full of uncertainty. Shall there be a golden sunset, or a storm as the day passes into the night? Do not think that such questions belong to old folks; there are neither young nor old in the common experiences of life; more young folks reach the end of the

journey than do the old. The life question has nothing to do with years.

Let us join this interesting company of Israelites at the Jordan. Let us move in and out among them and catch their atmosphere as they prepare for this untrodden path; it lies across the Jordan. The desert wandering is behind them. But God was with them in the desert. As they looked backward they saw that. Yet the future was full of uncertainty. What do we gather as they talk about the untrodden way? They have some recollection of a day long past, when they stood before an untrodden path, but their parents cried out against entering it and the desert life followed. They are silent now; at least they will not complain.

II. They faced a difficulty. Difficulties are found in every path. Settle that much. It is a mistake to look for a smooth road; it would not be well if the road were smooth. Strong characters are not made on smooth highways; such come to their inheritance through struggle, sometimes by facing seemingly impassable Jordan. Do not let the difficulty frighten you; it is but a challenge to the faith that is in you.

III. They faced a promise. "As I was with Moses, so I will be with thee." This is the great heartening promise of the Bible. It is the great note of the book. God is no respecter of persons. Abraham is his friend; Moses is his friend. It is a great reach from Abraham to the days of Jesus Christ; but Jesus said to his disciples, "I have called you friends." Hear it as you pass into this year. "As I was with Moses, and Joshua, and Peter, and James, and John—so will I be with thee." We may not see a step before us; but we can see the bow in the cloud, the perpetual promise of the Eternal, to be with us throughout the unfolding years. As Mr. Spurgeon said, "We do not know which way the road winds, but we do know where it will end."

IV. There was a call for obedience. They were to approach the river, and as their feet touched the brink the waters were to recede. That is the peculiar method of God's dealings with us all. We want the blessing before we obey; but only obedience makes the blessing possible. Why does he not make the waters to recede before we get so close? We often raise that question. But blessings wait upon obedience.

They went "clean over Jordan." How beautiful is the ending! As they went on to the waters there was a pathway through the deep, and they came to the promised land. What wilt thou do in the swelling of Jordan? Walk boldly to the waters; the river shall divide. "When thou passest through the waters they shall not overflow thee." It is a gracious assurance for the year. Let us not fear; he who led the children of Israel to the land of promise will also lead us to the land of fair distance to abide with him for evermore. "All things are possible to him that believeth."—Rev. W. H. Geistweit, D. D.

The New Year Salvation. (281)

I remember once swimming with some friends in Scotland; I had not measured the current, and they had got across; and I found my strength was giving away. My two friends saw the condition I was in, and at once sprang in from the bank to my rescue. When they reached me where I was—just in time, for my strength was exhausted—they each put a hand under me. I at once stopped all my efforts to save myself, and I was carried to shore in that position. I was saved from under. That is just where Christ saves us from, beneath; he saves from under. You must let go the last rag, the last tatter, the last hope, and let yourself be saved from under; "for underneath are the everlasting arms" of salvation.—W. P. Mackay.

New Year Wisdom. (282)

A young artist who longed to travel and see wonderful scenes was forced to stay at home because of the necessity of supporting his parents. Instead of gazing at Italian skies and Swiss mountains she could only look from her basement studio upon three stone steps leading to a neighboring house. One day she looked and exclaimed, "Here is something I do not have to travel abroad to see!" and rapidly she sketched what she saw, the stone wall, the three rough stone steps, and there in a cranny a sturdy dandelion with its green leaves and three vigorous flowers seemingly growing out of the stone itself. She called her picture "Making the Best of It," and into many homes it brought the lesson it had brought to her.

Some Friends for the New Year. (283)

One morning, many years ago, a young reporter on a daily paper had occasion to call with a message at the office of one of the foremost editors and publishers in the country. He saw signs of dissipation in the youth, and as they were parting, said: "Let me wish you a merry Christmas." He took from a shelf a book, containing sketches of the lives of the greatest English, French and German authors, with extracts from their works. "Here," said he, "are some friends for the new year. When you spend an hour with them, you will have noble company."

The surprise of the gift and the unexpected kindness from the man whom he regarded with awe had a powerful effect upon the lad. The book kindled his latent scholarly tastes. He saved his money to buy books. He numbered some of the foremost scholars and thinkers of the country among his friends. His life widened and deepened into a deep current, from which many drew comfort and help. He died not long ago. During his illness the newspapers spoke of him with keen appreciation of his worth. "A profound scholar, with the heart of a child." "A journalist who never wrote a word to subserve a base end," they said. He read these eulogies with a quiet smile. One day he put into the hands of a friend an old, dingy volume. "When I am gone," he said, "take this to Mr. ————,

and tell that whatever of good or usefulness there has been in my life I owe to him, and this gift of his thirty years ago."

Past Years Beyond Recall. (284)

There is a passage in Virgil that made a deep impression upon my college days. Evander, the soldier, has come to the end of his career. Looking backward with bitter tears and regrets, he recalls the past. The present moment was big with opportunity, but he was unequal to its overture. Responsibilities were there, but his shoulders could not bear them up. An unexpected crisis had come, and he could not meet it. It was an hour for a leader who had a giant's strength, and lo, Evander finds the grasshopper a burden. In his grief he exclaims: "Oh, that I was as in the day when I led my army out in the Valley of Praeneste." How pathetic the hero's cry, piercing the heart like a sword. Gone forever the physical energy that in his youth never tired. Gone the zest of living—life had run to its dregs. Gone the passionate ambition, burning out like candles; gone all desire for the applause of men. For that applause now seemed empty as crackling thrones. And the things Evander had lost were lost forever. We can revisit old scenes, reopen old books, seek out familiar friends—we never can recover our lost years, and the opportunities that have fled. All man's days lie on the bosom of eternity as snowflakes lie upon the river's current. A moment there, then gone forever. There is one task to which even omnipotence is not equal—the task of recovering a wasted youth, and a lost year.—N. D. Hillis, D. D.

New Year Wisdom From Old Year Mistakes. (285)

Life holds many lamps that shine in the night, but the brightest lamp is experience. Would you know how to get the most possible out of this new year? Consider well the mistakes of the old year.

Living Helpful Lives. (286)

An old lady from a New England village had been taken by the niece whom she was visiting in the city to consult an oculist. After a long life of steady use in the behalf of relatives, friends, and neighbors and poor people, her eyes had, as she expressed, "gin out just a mite," so that she had decided to get a pair of spectacles. "My dear madam," said the young oculist, after a careful examination, "there is no danger to be apprehended if you take proper precautions, although your eyes at present are not in as good condition as I could wish. The glasses will be of great assistance, of course. Besides that, however, I should advise entire relaxation of the nerves for some time to come. You should be free from annoyance and excitement, and even from care, for the next six months. And above all, my dear madam," he added, impressively, "you should avoid all trouble and worry. Do not associate with sickness and distress. The effect of such thing is to increase the difficulty which you at present experience."

"Why child," said the old lady, looking at the doctor with an expression of gentle reproof in the eyes of which he spoke so glibly. "I guess you mistook my meanin'. I came to be fitted to a pair of specs. I wasn't calculatin' to wear 'em to heaven, but right here in this world o' sin and trouble. I'm afraid you'll have to fit me all over again!" Live the new year right here. Make it a year of help to others.

"The Road to Hell." (287)

A foolish proverb says that "the road to hell is paved with good resolutions." It would be far nearer the truth to say, "The devil trembles before a good resolution," or "The highway to heaven is made of good resolutions. Of course bad men make occasional good resolutions, and weak men make many of them, and, of course, many good resolutions are broken; but, just the same, if good resolutions were not made and kept, there would be no progress, and wise men and strong men make most of the resolutions that are made, and they keep them, too. Never let me hear you use that proverb again!—Rev. Amos R. Wells.

Walking With God. (288)

Like Enoch, walk with God this new year. But remember that to walk with God you must walk in the direction in which God goes. You must not thwart his plans nor attempt to cross his purposes. Two can not walk together unless they be agreed. Remember that God will not change. You can safely follow him.

God will not change; the restless years may bring—

Sunlight and shade—the glories of the spring,
And silent gloom of sunless winter hours,
Joy mixed with grief—sharp thorns with fragrant flowers;

Earth-lights may shine awhile, and then grow dim,

But God is true; there is no change in him.

A New Chance for a New Year. (289)

"Behold thou art made whole; sin no more, lest a worse thing befall thee." John 5:14.

While we have no assurance that this incident happened at the beginning of the calendar year, yet it certainly marked a new epoch for the lame man. Meeting Jesus Christ, with the afflicted one, as with every individual, may mean the beginning of a new life.

I. We are reminded first of a new chance which presents itself today rather than at any future time. Only once did the shadow on the dial turn backward and that in response to a good man's (Hezekiah) prayer. For most of us now is the time.

II. A new chance means a better chance. "Wilt thou be made whole?" The New Year and the Saviour's helpfulness invite to better things.

III. The new chance is conditional upon prompt acceptance. "Arise" is the command of the hour. It implies forsaking sin and rising to a higher plane with Christ.—C. R. S.

The New Year.

(290)

New Year met me somewhat sad;

Old Year leaves me tired,

Strip of favorite things I had,

Balked of much desired;

Yet farther on my road today,—

God willing, farther on my way.

New Year, coming on apace,

What have you to give me?

Bring you scathe, or bring you grace,

Face me with an honest face,

You shall not deceive me;

Be it good or ill, be it what you will,

It needs shall help me on my road,

My rugged way to heaven, please God.

—Christian G. Rossetti.

Put Away New Year Anxiety. (291)

We may consider the year before us a desk containing three hundred and sixty-five letters addressed to us—one for every day, announcing its trials, and prescribing its employments, with an order to open daily no letter but the letter for the day. Now, we may be strongly tempted to unseal beforehand some of the remainder. This, however, would only serve to embarrass us, while we should violate the rule which our Owner and Master has laid down for us: "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself."—W. J.

THE ABUNDANT LIFE.

God desires us to possess this abundant life. He never intended us to be starvelings. He designed that we be "beautiful within," as Plato expressed it.

When we were in Rome, our steps were directed to the ancient Forum. There we saw the Virgin Fountain, and learned something of its history. For centuries it had been covered with debris, until its very existence was almost forgotten. How had it happened? A small stone, some tiny twigs, a little dirt, a few grains of sand, had stopped its flow, and made it easy indeed for more dirt and debris to follow; covering every trace of the pure, living water, until a workman set the sparkling liquid free.

And do we not allow the work and worry of the world, its pleasures and pains to cover the pure fountain which Christ wants us to have, "springing up into everlasting life?"

The beautiful life! the abundant life! it may be yours; it may be mine. I like the definition I read recently of what a woman's sphere is—"A woman's sphere is her atmosphere." What greater sphere could she ask than to create an atmosphere of love, and sympathy, and helpfulness, wherever she might move!

I have thought many and many a time of the epitaph I saw in the corner of a London cemetery. "She was always pleasant." Whole volumes could not have told more. Faith, hope, charity—these three, but the greatest of these is charity—and pleasantness, and Christ will give us all of these graces, with the abundant life, for the asking.—Ella Bartlett Simmons.

Prayer Meeting Department

1. **Rendering an Account.** Psa. 116; Psa. 103.
Our benefits. Accountability for truth and talent entrusted to us. Renewing our vows.
 2. **Glimpses into Bible Homes.** Luke 4:38, 39; Luke 7:37-50; Luke 10:25-42; Acts 16:14-16; Acts 18:1-3, 18; Acts 18:24-27.
Our attitude toward the homes in our neighborhood.
 3. **How shall we teach our Young People?** Deut. 6; 2 Tim. 1:1-2; 2 Tim. 1:14-16; 2 Chron. 6:8-11.
 4. **Power of Thought.** Prov. 23:7; Phil. 4:8; 2 Tim. 4:3, 4. Does it matter what one believes?
 5. **The Holy Spirit.** John 16:7-15; Acts 2:1-18; Luke 11:11-13. Gifts of the Spirit. 1 Cor. 12:4-12.
- February.**
6. **Revive Thy Work.** Psa. 85:6; Heb. 3:2; Isa. 57:15-21. How to bring a revival in our church?
 7. **Christian Stewardship.** 1 Cor. 4:1-2; 2 Cor. 8:1-15. Our standard in giving.
 8. **God's Requirements.** Deut. 10:12, 13; Micah 6:8. Do justice. Love mercy. Walk humbly.
 9. **The Time is Short.** 1 Cor. 7:29-31; Eph. 5:15. For preparation to do, and to be.
- March.**
10. **A Lukewarm Church.** Rev. 3:14-22; Matt. 11:16-19. Need of activity and a positive message.
 11. **The Christian Sabbath.** Isa. 56:2-7; Mark 2:24-27. How can we aid in a universal observance?
 12. **Weaknesses in "Organized" Church Work.** Rom. 12:1-21. Responsibility of the individual member.
 13. **My Bible.** 2 Tim. 3:16, 17.
How much of it have you made yours?
 14. **Strengthening the Work of the Kingdom.** Neh. 2:17-20; Neh. 4:7-23; Neh. 5:1-13; Heb. 12:1, 2; Rev. 3:7-14; John 21:15-17.
Laying aside hindrances.

[Topics cards with subjects as above 60c per hundred. F. M. Barton, Cleveland, Ohio.]

RENDERING AN ACCOUNT.

Psa. 116, Psa. 103.

Homiletic Hints.

I. Our benefits, God's gifts of life, love, and work of redemption offered to all men. The talent entrusted to each that is given to no other.

II. Our accountability. The debt we owe for God's gifts,—a life pledge of love by service.

Suggestive Ways of Working.

Take a sheet of paper ruled for bills. At the top fill in your own name "In account with God." On the debtor side write the names of all the things he has bestowed upon you; on the credit side that which you have rendered in return. Go over again the covenant you made when you publicly confessed Christ by uniting with the church.

Thoughts on the Theme.

Work, in some form or other, is the chief thing for which we have been sent into the

world. The man who does not by toil of one kind or another leave the world better than he found it, that man has squandered the noblest gift that God can bestow—life. Nay, he has done more and worse, for to a certainty he has darkened the hopes of others and weakened their strength, since we are all bound to one another by links that may seem to be lighter than gossamer, yet are stronger than steel. Work is our prime purpose here.—Rev. J. Reed Howat.

Possibilities.

What will God do this year? How will he come near to man? It may be—oh, that it might be!—that he will break up this awful sluggishness of Christendom, this terrible torpidity of the Christian Church, and give us a great, true revival of religion. It may be that he will speak some great imperious command to the brutal and terrible spirit of war, and will open the gate upon a bright period of peace throughout the world. It may be that he will draw back the curtain and throw some of his light upon the question of how the poor and the rich may live together in more cordial brotherhood. It may be that he will lead up from the depths of their common faith a power of unity into the sects of a divided Christendom. Perhaps he will smite the selfishness of fashionable life, and make it earnest. Perhaps, by some terrible catastrophe he will teach the nation that corruption is ruin, and that nothing but integrity can make any nation strong. Perhaps this! Perhaps that! We make our guesses, and no man can truly say. Only we know that with a world that needs so much, and with a God who knows its needs and who loves it and pities it so tenderly, there must be in the long years some approach of his life to its life, some coming of the Lord!—Phillips Brooks.

No man can deny his accountability for a share in the development or destruction of the race. The solidarity of humanity is more than a dream of visionaries. It is an indisputable fact. Every life is contributing its quota of force to the forces that make or mar. All are hindering or hastening the perfect day.—G. Campbell Morgan.

Are we living it? We said we would. Have we kept our vows? If we are, we know it, and others know it too. They cannot help knowing, for they cannot fail to see the beauty of that life, nor to feel the power of its influence for good whenever they come into touch with it, and you know how many lives touch our own. Young people,—Live the Christian life!—Rev. W. S. Pascoe.

The church and the world demand a gratitude that makes good. We can not take our religion out in being piously thankful on Sunday and impiously selfish the rest of the week. We can not adequately express our thanks in jubilant song and give the collection plate "absent treatment." It will not do to say all our "Thank yous" to God in church and none anywhere else. Gratitude that makes good will speak and spend and serve and give.—Methodist Recorder.

GLIMPSES INTO THE BIBLE HOMES.

Luke 4:38, 39, Luke 7:37-50, Luke 10:25-42, Acts 16:14-16, Acts 18:1-3, 18, Acts 18:24-27.

Homiletic Hints.

I. The home is the center of all life. Makes environment. Teaches the life principles that form character.

II. To be reached for Christ that he may minister to its needs.

III. To be used for Christ. By a daily witness in life. In loving ministry to the needs of others.

Suggestive Ways of Working.

Divide the number of families in your community by the number of churches. Compare this result with the number of homes represented in your church. Ask each home to volunteer responsibility for some unreached family in its own neighborhood. Annex any neglected territory reached by no one else.

Thoughts on the Theme.

Paul likens the church to a family of which God is the Father and the members are bound together by the love of brethren. Is that a picture of our church? Jesus spoke of heaven as his father's house and of preparing a place where his disciples shall meet with him and all sit down together. If we are not in right relation with those who love and serve him here what shall we do there?

Living with other people is—or ought to be—a daily education. In demands and rewards, a daily growth in grace. To enjoy grandfather's reminiscences really, and attend to them, is to procure much information about a past generation and enter into its bygone life. To be interested in what one's father and brother and husband have to say about politics or business is to gain valuable knowledge. To know just when to turn the family conversation so that a disagreement shall not be reached is to acquire a fine tact for all social emergencies. To let certain subjects alone, yet to hold them, is a deep development of character and will.—The Interior.

Illustration.

From "Christ in the Camp" comes the following: "In one of the religious meetings around the camp-fire, a young soldier, very unexpectedly surrendered himself to the Saviour. When asked why he so suddenly became interested he drew a letter from his pocket and read these lines from his mother: 'We have sent you a box of nice clothing and a fine variety of cakes and fruits, and other luxuries and comforts. Many good times we hope you will have enjoying them with your friends,' and she added, 'We are praying for you Charlie, that you may become a Christian.' It was that last sentence, said the young man with moist eyes, that reached my heart; for, while I was eating the dainties she prepared, I could see her kneeling in her accustomed place of prayer; I could almost hear her words as she prayed for her absent boy."

In the Life Letters of Louisa M. Alcott she gives a glimpse of the attitude of this home of plain living and high thinking toward its neighbors.

"Once we carried our breakfast to a starving family; once lent our whole dinner to a neighbor suddenly taken unprepared by distinguished

guests. Another time, one snowy Saturday night, when our wood was very low, a poor child came to beg a little, as the baby was sick and the father on a spree with all his wages. My mother hesitated at first. Very cold weather was upon us; a Sunday to be gotten through before more wood could be had and we also had a baby. My father said, 'Give half our stock, and trust in Providence; the weather will moderate or wood will come.' Mother answered in her cheery way, 'Well, their need is greater than ours, and if our half gives out we can go to bed and tell stories.' So a generous half went to the poor neighbor.

"A little later, while the storm still raged, a knock came, and a farmer who usually supplied us appeared, saying anxiously, 'I started for Boston with a load of wood, but it drifts so I want to go home. Wouldn't you like to have me leave it here; it would accommodate me and you needn't hurry about paying for it.' We children were much impressed as father said, 'Didn't I tell you wood would come if the weather didn't moderate?'"

HOW SHALL WE TEACH OUR YOUNG PEOPLE?

Deut. 6, 2 Tim. 1:1-2, 2 Tim. 1-14, 16, 2 Chron. 6:8-11.

Bible instruction in public schools. Needs of our Sunday School.

Homiletic Hints.

I. Aim of our teaching—for knowledge or character.

II. Needed teaching in public and Bible schools,—reverence for law and rights of others.

III. The Life Method. Through lives of others—by example.

Suggestive Ways of Working.

Invite members of the School Board and teachers to a conference with officials of church and Sunday School for the purpose of forming a definite plan, something to do, that conditions may be bettered for your young people.

Thoughts on the Theme.

The church is also, primarily, an educational institution. We are sometimes inclined to emphasize rather its rescue work, and that, of course, must never be lost sight of. The church is in the world to save souls we say, and that is true; only we must remember that souls are just people—men, women and children. Our business is to save them; but in this we are the followers of Jesus, and the title by which Jesus was best known was teacher. His followers were disciples—learners; and the word in which his message was "Repent," which means "Change your mind," get a new idea of what life means. This surely is the main business of the church; it has often put the emphasis elsewhere; but the one thing the world wants of the church today is to take up the work where Jesus left it off, and teach men the way of life as he taught it.—Rev. Washington Gladden.

Behind the Sunday School is the church of the living God, and in spite of its limitations, it has never utterly lacked for intelligent, consecrated men and women in every Christian community, in whose sight the souls of the children were more precious than personal ease and gain.

The world is full of men and women of su-

perior intellectuality and of large experience in affairs, who have little or no spiritual enjoyment, simply because their religious conceptions are still those of their early childhood, and consequently fail to satisfy the demands of their mature life. The cause of it is the failure of the church and Sunday School to keep in touch with them. That is the dominant vantage element of the parochial school.—A. R. Taylor, Ph. D.

Illustrations.

"Come, my boy, you are old enough to begin your training for life," said a father, when off they trudged to a county Sunday School two miles away. Going to the superintendent the father of the lad said, "I want him to be a useful man." The boy grew, and served well as vice president of the United States, Schuyler Colfax.

The principle underlying the function of the church and Sunday School as a social force is *ministration*, God's ultimate salvation, Jesus chiefly emphasized duties regarding life on earth. He plainly declared we show our love to God by our love to man, to pray and work that God's kingdom may come on earth even as in heaven.—Rev. Geo. Whitefield Mead, Ph. D

FATHER, OR—?

Whom is your boy going to for advice?

Tough Tommy Jones at the end of the street? Rough Billy Green or untaught Jimmy Price?

Who is now guiding his innocent feet?

Who takes him walking and swimming today,—You, or the stranger just over the way?

Whom is your boy leaning on for a friend?

Whom does he tell all his wee troubles to?

Say, now, with whom does your little one spend

Most of his time, with a stranger or you?

Whose hand is leading him where he should go?

Answer now, Busy Man; tell if you know.

POWER OF THOUGHT.

Prov. 23:7, Phil. 4:8, 2 Tim. 4:3, 4.

Does it matter what one believes?

Homiletic Hints.

I. Power of belief over life. What belief has led men to do.

II. Effect of false doctrine on daily living. Danger of dallying with isms.

III. Our lives defend or disprove the truth we believe.

Suggestive Ways of Working.

Have the young people write the best thought that has come to them for a day or week. Collect these slips, unsigned and use them in some future service.

Read "The Charm of the Impossible," by Margaret Slattery.

Thoughts on the Theme.

"Show me the company you keep, and I will show you what you are" is very true, but the difficulty lies in getting sight of the true company any one is keeping; for everybody has two sets of associates, those you can see and question, and those to whom you cannot be introduced. These dwell in the mind; they are the imaginations that go with one everywhere, and these have most influence over the life for good or ill; for if one is among bad companions, he may free himself of them by an effort of the will, but

he can never so easily rid himself of the putrid thoughts and recollections that have taken up their abode in his heart. He cannot escape from himself.

Look to the company you make for yourself—the thoughts, dreams, and fancies you carry in your heart. It is by these more than by anything else that your life will be shaped, made or marred. "As a man thinketh in his heart, so is he." He who would have fewest regrets to look back upon and fewest debasing drags to impede him as he would go upward and forward, is one who needs to keep as clear of tainted literature as he would keep clear of any other infection. Whatever leaves a "bad taste" in the mouth, whatever makes one less inclined to pray, whatever lowers your ideas of men and women—shake it off at once, as you would a viper.—Rev. J. Reid Howatt.

The thought is the man, the thought inspires the purpose; the thought ultimately controls character. Mr. Spurgeon held that orthodoxy was necessary to spirituality. And there is at least a large element of truth in his contention. Right thinking about God, the Bible, sin, guilt, salvation, eternity. Right living depends far more on this than it pleases some people to admit. Theology would acquire a new sacredness in our eyes were this recognized. Ideas dominate the moral world as they dominate all the worlds we know of. A thought seems an idle inoperative thing; but as far from being such it is pregnant, vital, determinative. As we think we are. As we think we do. For weal or woe thought is despotic.—Rev. Dinsdale T. Young.

Illustration.

A college student said, "My chum has a most peculiar conscience." "How?" "He says that if he thinks any action is right then it is all right for him to do it."

"Then his own unaided opinion is his standard of right or wrong?" "Yes." "But God is the ultimate standard of right or wrong, so he must be his own God!"

How often we hear, "I don't know what you think about it, but this is all right for me;" or, "It is all just as you think;" as if God had no standard for us except as such as can be easily adjusted to any man's opinion or wishes. Most of us live as if what everybody does must be right, and what everybody says must be true; forgetting that everyone must give an account to God.—From the Dominant Man by Geo. A. Hood.

THE HOLY SPIRIT.

John 16:7-15, Acts 2:1-18, Luke 11:11-13, Gifts 1 Cor. 12:4-12, Fruits Gal. 5:22-25.

Homiletic Hints.

Coming of the Holy Spirit. I. A power-filled life. Gives evidence to others.

II. A fruitful life. Produces results in other lives.

Suggestive Ways of Working.

Get answers to these questions.

What do we know about the Holy Spirit?

What is his relation to the world—to the Christian?

Contrast gifts and fruits of the Spirit.

Read Gordon's "Quiet Talks on Power." Shall we have this power?

Thoughts on the Theme.

Our Lord assures the disciples that together with their witness-bearing, there will be an all-powerful Witness—"the Spirit of Truth," one

who could find access to the hearts and minds to which they addressed themselves and carry truth home to conviction. It was on this account that it was "expedient" that their Lord should depart. And in order that He might be everywhere and inwardly present with men, it was necessary that He should be visible nowhere on earth.—Marcus Dods, D. D.

We can think of the Ephesians as very patient, persevering workers, struggling to do everything that they were told they ought to do. Now what did Paul do for them when he brought them to the knowledge of the Holy Spirit? I think the answer will be found in that verse of the Saviour's in which he described what the Holy Spirit's work should be "He shall take of Mine and shall show it unto you," Jesus had said. The work of the Spirit was to make Jesus vividly real to men. What He did then for any poor Ephesian man or woman who was toiling away in obedience to the law of Christianity, was to make Christ real to the toiling soul behind and in the law. He made it as personal a thing, as really the wish of Christ, that he should help

his brethren, as it had been to the twelve disciples when they were living under Christ's eye. This was the change which the Holy Spirit made in duty. He filled it with Christ, so that every labor had the strength, the courage, the incitement to fidelity which comes from working for one whom the worker knows and loves. Duty has been transfigured. The weariness, the drudgery, the whole task-nature, has been taken away.—Phillips Brooks.

Illustration.

Power is all around us. For centuries past water has been flowing over Niagara Falls going to waste, but through the genius of man it has been harnessed and today it is running the manufacturing and street cars, and lighting up the cities, towns and villages in western New York and a part of Canada.

Let us go to the foot of the falls, and as we look up at the water pouring down in a mighty volume, we think if this water could speak it would say, "I am force, I am power." There is power for our use if we meet conditions to get it.

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Religious Review of Reviews

PERSONAL.

Rev. J. R. Miller, the well-known writer and pastor of St. Paul's Presbyterian Church, Philadelphia, has resigned because of physical disabilities. By unanimous vote he was made pastor emeritus.

Charles J. Hicks, associate general secretary of the International Y. M. C. A., has resigned to take a position with the International Harvester Co., which has 35,000 employees, where he is to carry on the work of influencing men for the religious life.

Dr. Robert Stuart MacArthur, president of the Baptist World Alliance, will soon sail for Europe. In London he will meet the Rev. F. B. Meyer, and together they will go to have a conference with the Czar concerning the condition of the Baptist converts in Russia.

James Wood, of Mount Kisco, N. Y., has been elected president of the American Bible Society to take the place of the late Theophilus Brouwer. Mr. Wood, who has been a vice-president eight years and a manager fifteen years, is perhaps the most prominent Quaker in the East. He is also active in many philanthropic and education movements.

The Rev. James A. Little, D. D., Presbyterian pastor at Hokendauqua, Pa., has been attending Sabbath School as a scholar or teacher almost every Sunday for over seventy years, having begun when in his fourth year of age.

Dr. J. H. Garrison, after forty-three years of service as editor of the Christian Evangelist (Disciple), of St. Louis, retires on account of failing health.

Dr. D. H. Cooley, who attended the New York Baptist State Convention which met in Utica, in 1857, was present at the convention which met this year in Rochester, and writes, "I was anxious to renew the acquaintances of my early manhood. The convention was the same, but I did not find one delegate or speaker who was present fifty years ago."

Dr. C. F. Tolman, pastor of the Maplewood Baptist Church, Chicago, formerly district secretary of the Foreign Mission Society, is so far as known, Chicago's oldest resident citizen, having come to Chicago in May, 1834.

Mrs. Theodore L. Cuyler, widow of the famous pastor of Lafayette Avenue Presbyterian Church, Brooklyn, passed her 80th birthday on Nov. 23. Though an invalid, confined to her room, she retains her intellectual vigor.

THE CHURCH AT HOME.

Twenty-seven Bible societies are printing the Bible: 1 in the United States, 3 in Great Britain, and 23 on the European continent. These 27 societies reported an aggregate output in 1910 of 12,843,196 Bibles. It is conservatively stated that more copies of the Bible were sold last year than of any other hundred books of the world combined. The Oxford Press turns out 200,000 Bibles a week. The British and Foreign Bible Society prints the Bible in 400 languages. The head of one of the great publishing houses of London stated recently that it had been impossible for several years for the house with which he was connected to print Bibles rapidly enough to supply the demand. It was stated that the Boxer war in China would drive the Bible religion from that empire, yet the issue of Bibles for China last year was 428,000 copies. The American Bible Society published and distributed in 1910, 2,153,028 copies of the Bible. The total annual issues of Scriptures are over 19,000,000 volumes.

The twenty-third annual meeting of the Lord's Day Alliance of the United States was held in New York City last week, assembling in the Marble Collegiate Church. The report of

James Yereance, the president, and Rev. G. W. Grannis, the secretary, laid principal emphasis on the association's great work in closing post-offices on Sunday and reducing the Sunday service of postal employees. Secretary Grannis stated that at present nine-tenths of American postoffices close Sunday and almost as large a proportion of the 75,000 letter carriers and clerks in the service are enjoying free Sundays.

This respite now rests, however, upon local sentiment and the judgment of each local postmaster. The word of a postmaster can, therefore, change the whole situation in any post-office, and there is no doubt that many postmasters who still keep their offices closed are resisting heavy pressure from many business interests which desire Sunday deliveries of mail. The Postal Employees' Association therefore has procured the introduction into Congress of a bill which, if enacted into law, will make Sunday closing in the postoffice organization throughout the country a mandatory matter. And the Lord's Day Alliance proposes to expend its best efforts in the coming winter to secure the passage of this bill.

Ernest A. Eggers, chairman of the Sunday rest committee of the postmen's fraternity, addressed the meeting in the interest of this bill. Secretary Grannis estimates that following social and religious agitations Sunday rest has been obtained in recent years for half a million workmen who formerly labored seven days a week.—Continued.

The report of the Laymen's Missionary Movement states that before the movement was organized the evangelical churches of the United States were giving a little over \$7,000,000 annually to foreign missions. Last year the gifts of the same churches direct to foreign mission boards ran above \$11,000,000. In Canada the step up was from a million and a half to two million and a quarter. Beside this undenominational agencies have collected in the last two years from the same constituency not less than \$5,000,000 for special equipment and endowment funds in the interest of foreign mission objects.

For the observation in 1917 of the four hundredth anniversary of Martin Luther's birth the Lutheran General Council has started to raise \$2,000,000 for missionary extension. Lutherans of the General Synod will also make plans for the celebration. A part of these plans will be, it is said, closer unity between council and synod. The three hundredth anniversary was celebrated in America by the starting of some of the bodies that have now come to be the greatest in America.

Week of Prayer.

The following is the list of topics for the coming Week of Prayer, suggested by the Evangelical Alliance for the United States:

Sunday, January 7, 1912: Sermons, "The Kingdom's Ceaseless Advance." Mark 4:26-28.
Monday, January 8: "Personal Faithfulness."
Tuesday, January 9: "The Church of Christ."
Wednesday, January 10: "Foreign Missions."
Thursday, January 11: "Home Missions."
Friday, January 12: "Interests Domestic and Educational." (The Home—The School.)
Saturday, January 13: "Interests National and International."
Sunday, January 14: Sermons, "The Supreme Desirableness of the Kingdom's Triumph." Isa. 54:13; Matt. 6:10.

A conference of leaders in mission work in Minnesota was held in Wesley, M. E. Church, Minneapolis, in November. The Congregational, Presbyterian, Methodist, Episcopalian, United Brethren, Baptist, Disciples and possibly some other denominations were represented. The meeting was called by the Home Missions Council, whose office is in New York City, and its purpose was to arrange for a systematic and comprehensive survey from the religious standpoint of the states, with a view to ascertain the facts and plan to care for the neglected

fields. Secretaries from the home missions board were present and took charge of the meeting. A large committee was appointed to plan for and carry out the survey. The meeting revealed a genuine desire for knowledge, and indicated by the variety of opinions, the necessity for fuller information.

During the last ten years nearly a million Jewish immigrants have landed in the United States (976,263 and in the ten years ending June 30, 1910), and the Jewish immigration is now, in round numbers, a hundred thousand a year. Of those, 70 per cent come from Russia and nearly all the rest from Austria and Hungary. We hear of English Jews, but they form only one per cent of the total Jewish immigration. Nearly all of these Jewish immigrants settle in cities, and most of them on the East Side of New York. About half the Jews in the United States are believed to live within twenty miles of the New York post office.

The National Federation of Gospel Missions holds its next convention in Boston, May, 1912. At the last convention in Washington, a new Board of Trustees was elected with Sidney Whittemore, of New York, as president. He was one of the original three incorporators, with Jerry McAuley, of Water Street Mission.

Superintendents of Missions are requested to communicate with the secretary, the Rev. J. Graham Gibson, 316 Water street, New York City, with regard to joining the federation.

Pastor William Fetter is in America appealing for funds to finish the Baptist tabernacle in St. Petersburg. He was imprisoned for preaching, and came to America under \$2,500 bonds to return this fall to stand trial in court.

The new \$275,000 Y. M. C. A. building at Newport, given by Mrs. Thomas J. Emory, of Cincinnati, is for the use of the enlisted men of the army and navy, and is one of the most complete buildings ever erected in any country for jackies. The Y. M. C. A. has \$500,000 deposited as savings by American sailors.

Representatives of all Indian tribes recently gathered in council at Columbus, Ohio. The remnants of the various races organized a single tribe to be known as the American Indian Association. Only those having the blood of the original American Indians in their veins are included in the association. Among those present were Charles E. Dagenett, a Peorian Indian, educated at Carlisle and subsequently establishing an employment bureau for Indians. Dr. Charles Eastman, of the Dakota tribe, the greatest writer of his race, now in the employ of the government; Dr. Carlos Montezuma, a full-blooded Apache, educated in Chicago, and one of the greatest surgeons in the United States; Miss Laura M. Cornelius, of the Oneida tribe, a noted magazine correspondent; A. C. Parker, of the Seneca tribe, New York State archaeologist; Mrs. L. B. Baldwin, of Washington, on Ojibway, in the federal office of Indian claims; Thomas L. Sloane, of the Winnebagos, an attorney in Nebraska; Charles D. Carter, a Choctaw, Congressman from Oklahoma.—Miss. Rev. of World.

Dr. S. L. Morris, secretary of the Southern Presbyterian Committee on Home Missions, tells the story of an investment which has certainly paid. Nearly twenty years ago Mr. W. A. Moore, an elder in the First Church, Atlanta, left a legacy to the Committee of Home Missions of five thousand dollars to be loaned to weak churches at three per cent, in small amounts to assist in building houses of worship. During these twenty years seventy churches have been assisted in building by loans from this fund. Not a dollar of the fund has been lost, but, on the contrary, after paying all expenses of handling it, the fund has increased to \$5,675. It would be difficult to find a way in which five thousand dollars could have rendered a greater service to the kingdom of God.

SOCIAL SERVICE.

John Gunckel, of Toledo, Ohio, noted for his work for the newsboys of his city, of whom it

has been said that he can do more for the boys, and for him the boys will do more, than any man in Toledo, is especially vehement in his opposition to cigarette smoking by boys. He says: "Any boy who smokes cigarettes two years can not tell the truth and will hold back his class in school. I consulted the best chemists in the United States and all agreed as to the terrible evil wrought by this bad habit. The United States surgeons continually reject young men who apply for places in the army or navy, because they are addicted to this evil."

Two of the largest American concerns, the United States Steel and American Bridge Corporation, have issued orders forbidding the use of tobacco by their employees while at work, on the ground that it is an injury to health.

Formerly Christian people thought it quite religious to study the social organization and hygiene of Jews 2,000 years ago, but quite unreligious and secular to study the hygiene of Jews on the East Side of New York. Today this is different. A few months ago Brattleboro, Vt., woke up. She found children working in her mills at too early an age. A bill was drafted, carried too and through the Legislature, and now these children are in her schools. Parents of these children lived in hideous excuses for houses. Today attractive homes are being built to be rented to them at low prices. Saloons attracted many; now they entice fewer. On inquiry the American Institute of Social Service found that this work of awakening a city originated in one of the classes which it has in churches, Young Men's Christian Associations, and other institutions which study its lessons in social Christianity from the Bible point of view.—Northwestern Christian Advocate.

It is estimated that there are upward of a third of a million boy and girl workers between ten and sixteen in the urban population of thirty States. The great majority of these workers are boys, one-third of whom are mill and factory hands; over one-fourth are at "jobs," less than four per cent are engaged at trades (printers, bakers, barbers, or tailors); between two and three per cent are miners (most of them in Pennsylvania); and there are some "office boys." One-third of the girls employed are in factories and textile mills, 37 per cent do "housework" (paid service), while others are dressmakers and clerks.

One investigator of the problem of child labor in the United States says: "There are at the present time about 800 cotton mills in the South, distributed chiefly among the States of North and South Carolina, Georgia, Alabama, in which 20,000 children from five years of age upward are toiling out their lives under the most depressing and debasing conditions, before which the African slavery of the past pales into insignificance. . . . Boys and girls of six years up to eleven and twelve work thirteen hours in some of these mills. Others work in relays, from six o'clock a. m. to six o'clock p. m., and, worse still, from six p. m. to six a. m., with one-half hour for lunch. . . . Their lunch, consisting of corn bread and bacon, is eaten on the floor, where afterward they fall asleep, to be awakened by water dashed in their faces or by the rough kicks of the foreman." As to wages, the pay ranges from nine cents to thirty-two cents a day for exertion that literally wrings the sweat from their brows and deforms their bodies.

Some of these little bread-winners are lads under sixteen employed in glass-bottle factories of New Jersey, Ohio, Indiana, and Illinois. Over one thousand boys who ought to be in school are in factories of Southern New Jersey. Dissolute men and women made a practice of gathering orphan boys from the poorhouses of five counties adjacent to the city of Alton, Illinois, and from the poorhouses and orphan asylums of St. Louis. They made affidavits as guardians of the children that the lads were fourteen years of age when they were really from eight to eleven. These conscienceless "guardians" then proceeded to live upon the wages of the children which amounted to from forty to sixty cents a

day, according to the strength and skill of the boys.

The present child-labor law of Illinois has changed the situation, in that it provides a better system of registering children and reduces the number of hours of labor from ten to eight a day for boys under sixteen, and they are not permitted to work after six o'clock. Unfortunately, night work goes on in other glass-manufacturing States.—The Christian Register.

* * * Production of Liquor.

The 1911 report of the commissioner of internal revenue is a document not at all encouraging to those who hope for the deliverance of the nation from its slavery to drink and drugs. The past year has brought the largest production of distilled spirits ever known in the history of the United States. The decline of a few years since in manufacture and use, from which many people read promise of improvement of the situation, has now been wiped out and former records exceeded. One hundred and seventy-five million gallons of whisky and like liquors distilled within the limits of the United States last year made a record of 7,000,000 gallons greater than the high liquor mark of 1907, and 19,000,000 more than the total for 1910. The increase was of similar proportion in a very much larger aggregate of beer and ale produced. In the amount of all kinds of liquor withdrawn from the government warehouses for consumption, the total for the first time in the records of the government exceeded 2,000,000,000 gallons, which is 22.29 gallons per capita of intoxicants sold and drunk. In 1907, the year of the previous record, the per capita was 22.28.

The commissioner likewise finds opium smoking growing worse and opium dens multiplying. He moreover complains of the tremendous violation of the oleomargarine law, and recommends the abolition of the present rate of 10 cents on colored oleomargarine and its replacement with a level tax of 2 cents a pound on all forms of imitation butter, whether colored or not.—The Continent.

* * * The Beerless Canteen.

Colonel L. Mervin Maus, Chief Surgeon and Chief Medical Inspector of the Central Division of the United States Army, tells in **The Continent** the "Truth About the Beerless Canteen." Concerning the effect on the health of the soldiers, he says:

"The constant ratio of sick per thousand from 1867 to 1880 was 49, a period when the sale of all kinds of intoxicating drinks at posts was unbridled. Accounting for this high rate was an army of broken down Civil War veterans, service at unhealthy stations in the South during the reconstruction, arduous Indian campaigns, and hard frontier work, during both winter and summer, in building posts and cantonments. From 1885 to 1898, when our army was in fine physical condition, perhaps better than at any other time in the history of the army, with excellent quarters and food, fine sanitary arrangements and a beer canteen, the rate was 40, only 9 points less.

"The constant sick ratio from 1902 to 1910 was 48, only eight points more than the average from 1885 to 1900. Could any fair-minded person expect the army to enjoy the same degree of health during the arduous tropical service from 1902 to 1910 that it enjoyed in the peaceful days in the United States from 1885 to 1898, when the army was subjected to light home duty and the most pleasant and healthy surroundings? What we hear, however, is not the truth of this slight increase, but a wild story that disease in the army during that period has doubled and trebled because beer was not sold in post canteens.

"The rate of admission to sick report for alcoholism from 1885 to 1900 was 41 per 1,000; from 1901 to 1910 it was only 26 per 1,000. These figures will, no doubt, prove a surprise to the beer advocates who claim that intemperance has been so much greater in the army since the prohibition of intoxicating drinks in the canteen, the rate of alcoholic admission per thousand was 40 per cent less than from 1885 to 1898 and 16 per cent less than from 1890 to 1900, during which two latter periods the beer canteen was

in operation in army posts. When we consider the character of service from 1901 to 1910 as compared with that from 1885 to 1900, the alcoholic rate from 1901 would naturally have been much larger—if the anti-beer policy had not intervened to reduce it.

"So far we have found nothing to lead any fair-minded person to conclude that the absence of beer from the canteen has increased the admissions to sick report, the ratio of constant sick or rate of alcoholism."

* * * THE CHURCH ABROAD.

According to the **Baptist World**, there are strong indications of an imminent crisis in Europe centering about the old city of Prague, in Bohemia. This crisis is believed to be a revival of the Reformation in that land of much tragic religious history. In 1915 the five-hundredth anniversary of the martyrdom of John Huss occurs and the whole of Bohemia is said to be getting ready for that time. Stories are told of the self-denial of the Baptist brethren in Prague that put to shame the sleek selfishness of their richer church-members of other lands. All over that land and the neighboring Moravia, as the people get hold of the Bible, they are turning from the Roman Church. They always protested against Romish abuses, and men like Huss and Jerome laid down their lives for being too radically "Protestant." The oldest Bohemian song is a Christmas carol from the ninth century which we sing today in our services.

* * *
Christianity is meeting the enemy in its own country in placing a powerful Christian university in the city of Cairo. For more than 900 years Cairo has been the seat of the most important Mohammedan institution of learning in the world. El-Azhar has an enrollment of from 10,000 to 12,000 students from twelve to eighteen years of age, who remain in the university for six years, and who are thoroughly grounded in the faith of Islam.

* * *
In every province of India the recent census records show a distinct and sometimes a remarkable increase in the number of Christians. Bombay presidency shows an increase of 11.6 per cent; in the Central provinces the number of Christians has risen from 27,000 to 73,000—169 per cent—while in the Madras presidency Hindus have increased by 8, Mohammedans by 11 and Christians by 16 per cent.

* * *
Christianity has taken a firmer grip on Korea than any other oriental land. Since the first missionary landed, there has been an average of one conversion for every hour.

* * *
Word comes from Manila of a movement for more concerted evangelical work among the American population by the various Protestant denominations having interests there. A general committee of clergymen and laymen has been selected, representing the Church of England, Methodist, Presbyterian, Baptist, Christian and United Brethren Churches, and also the Y. M. C. A. and the British and Foreign Bible Society. Bishop Brent will serve as chairman, Rev. William B. Cooke, pastor of the Presbyterian Church, as vice-chairman, and J. M. Groves, general secretary of the Y. M. C. A., as secretary.

* * *
The English Cathedral at Zanzibar is built on the site of one of the greatest slave markets in the world, the altar standing directly over the spot where the flogging post formerly stood.

* * *
The Pope has reduced the number of festival days which Romanists are to observe to nine, besides Sundays. The increased cost of living, he affirms, requires a closer attention to work. The modern laborer simply cannot afford to keep holiday so often.

* * *
An English Methodist missionary in India. Mr. Dodd, tells of a native church-member whose entire family was swept away by cholera. He went off, broken-hearted, to another place, but after a few months returned with a list of fifty-two names marked, "ready for baptism,"

and added that nearly all the other pariahs of the place were under instruction. "I must stay there now and guard these children whom God has given me in place of mine own," he added.

Nearly everything in Africa today is dominated by three great overlords—England, France, and Germany. Great Britain and France together control about two-thirds, the British third by far the most important. Very few Americans realize the vastness of the French Empire in the Dark Continent. If we count in the little French colony isolated on the Red Sea and add the French island of Madagascar, we have something like 38,000,000 Africans who are citizens or subjects of France, and about 30,000,000 of these are Mohammedans.—Review of Reviews.

Largely on account of government restrictions in earlier days, with reference to the existence of foreigners, the bulk of the missionary force of Japan is in the ten largest cities. Of 1,003 missionaries in Japan, 572 reside in these cities, containing an aggregate population of 5,500,000 people, while the balance of Japan, with 44,500,000 people, has a total of only 431 missionaries. At least five-sevenths of the Japanese Christian leaders are also in the 10 largest cities. In other words, at least three-fourths of the population of Japan is unreached by missionary agencies. This presents one of the greatest missionary opportunities of our day.

Official statistics place the total number of adherents of Islam in southeastern Europe of 9,250,000, or at about 5 per cent. of the total population, so that they outnumber the Jews living within the same countries. Of these Mohammedans Russia, in Europe, contains 5 millions, and Turkey in Europe, 3 millions, while there are in Bulgaria 603,000, in Bosnia and Herzegovina (Austria) 549,000, in Rumania 45,000, in Greece 24,000, in Servia 15,000, and in Montenegro 14,000. Thus, in European Turkey 1 out of 2 inhabitants is a Moslem, in Bosnia and Herzegovina 1 out of 3, in Bulgaria 1 out of 7, in Montenegro 1 out of 18, in European Russia 1 out of 22, in Greece 1 out of 115, in Rumania 1 out of 130, and in Servia 1 out of 180. Of the Mohammedans in European Russia the Tatars (or Tartars) who live in Crimea, are the most important.

HECKLING THE CHURCH.

There are fashions in thought as well as in costumes and architecture, and Harry Emerson Fosdick, in *The Atlantic Monthly*, vigorously discusses the modern fact of criticising the church and pointing out the present-day decline from the achievements of the past. He first makes that always convincing appeal to the facts of history, and then in behalf of the church he cries, "Tu quoque," to her assailants.

If we may not deny all accusations against us, we at least take a perhaps unregenerate satisfaction in making evident that we are not the only sinners in the world.

Mr. Fosdick says:

"Behind this criticism is the mistaken understanding that the ecclesiastical situation used to be better than it is.

"Hugh Latimer's sermons from the middle of the sixteenth century suggest reflections that should give pause to this feverish badgering of the church. Is the unsatisfactory attendance on public attendance now decided? Yet Latimer in 1548 tells of a Roman who was going to church, 'to the sermon: I could not sleep all last night, and I never failed of a good nap there.' And the bishop adds, 'I had rather ye should go a-napping to the sermon than not to go at all.'

"Are golf and automobiles now vaunted as successful rivals of the preacher? But how many bishops of today would face a locked church where he had been advertised to preach, like Latimer in 1549, and be told by a villager, 'We cannot hear you; it is Robin Hood's day.'

"One turns upon the bewailers of the good old times and cries: What good old times? Those when for the quibble of a text men ex-

communicated each other, or for a difference about the sacrament made the ground run red with human blood! Good old times, when many a church edifice in Greater New York was erected by a lottery! When Dean Swift wrote, 'Bollingbroke was gone to receive the sacrament.' Several rakes did the same. It was not for piety, but for employment, assording to Act of parliament."

"When Johnathan Edwards pictured God holding sinners over a brimstone pit, likely any minute to let go!

"There have never been any good old times! The man discouraged now about the church would have been crushed to heart-break in the sixteenth century, and would have been driven insane in the eighteenth.

"Then there is this other strange assumption, that the church's ills are exclusively her property, sins peculiarly ecclesiastical. Men forget that the problems of the church are not unique, but universally human foibles, to be faced in the church as in medicine or law.

"There is the charge of traditionalism. It is not untrue, but the church can learn of the law a traditionalism that welcomes one precedent five hundred years old, rather than a dozen arguments of today. When a case is carried to an appeal because the stenographer left out 'the' before 'state' in the indictment, that is law! When the church does the same, it is ritualism! When the case is decided on the precedent of an English judge under Edward IV, that is law! When bishops do that it is bigotry!"

Mr. Fosdick treats in similar manner the charge of sectarianism, by referring to the petty political divisions of Europe, and the many schools of medicine—the comity between the different 'pathies of medicine, the attitude of the allopaths to the homeopaths, and of both to the osteopaths!

He speaks of the hope we have a right to have because of the advance of the last few years, and adds:

"Like the Jews rebuilding the walls of their sacred city, multiplying hands are at work upon the task of organized religion. It must be half-breed Samaritans who now, as then, heckling the builders with gibes and missiles, compel them to work with a trowel in one hand and a sword in the other."

The Chautauquan gives the following facts concerning the labor conditions in the American iron and steel industry, gleaned from the report of the Federal Bureau of Labor:

One worker in three connected with actual production works seven days each week.

About one-fourth of these seven-day-a-week employes work 84 or more hours per week, or a 12-hour day.

Every week or every fortnight when the day and night shift change places, many remain on duty for either 18 or 24 consecutive hours.

Nearly 60 per cent of the employes in all branches of the industry are foreign-born, and two-thirds of these are of the Slavic races.

Of a total of 90,599 employes, 8,495 or 9.36 per cent, earned less than fourteen cents per hour, 10,883, or 12.01 per cent, earned fourteen and under sixteen cents, and 25,535, or 28.18 per cent, earned sixteen and under eighteen cents. Thus, 44.913, or 49.57 per cent, received less than eighteen cents per hour.

American housing, American living, Americanism in social, religious, and political relations are hardly possible under these conditions.

Charles W. Eliot, ex-president of Harvard University, discusses good manners in a democracy, in *The Century*, and the possibility of teaching these in the public schools.

He says:

"Manners affect for good or ill the daily happiness of every human being. Good manners are founded on reason and good will. They enable people to dwell together in peace and concord.

"It is impossible for a lying, insincere, fawning man to have the best manners. Selfishness, ignorance, stupidity and habitual inattention to the desires and claims of others are the chief

causes of bad manners. The street-railway companies in American cities maintain active schools of bad manners wherever they fail to provide a number of vehicles adequate to carry in a decent manner the throngs that are compelled to use them." * * *

In order to ascertain the attention that is paid to instruction in manners in the public schools **The Century** sent letters to 1,400 superintendents, to which 740 answers were received.

These stated that in 519 school systems there is incidental instruction in manners; in 155 there is regular and systematic instruction; in 50, the teachers are required to give some instruction in manners, with no definite time on the daily program; in 16, there was no instruction.

The regular instruction is based on manuals of ethics and manners. In some schools instruction is given by lantern-illustrations, with running comments by the teacher.

One principal of a large school, where the children came from bare homes, used a dramatic method of teaching good manners in addition to a ten-minute daily discussion in each room of the rules of politeness toward elders, teachers, visitors and strangers, and of behavior at table and in the street, the street-car, shop and school.

Periodically all the children from the different rooms were called together to the assembly-hall, on the stage of which representations of correct behavior were given. Selected children illustrate the proper way to speak to a lady or an old gentleman, and how to perform and acknowledge an introduction.

School instruction in manners necessarily mixes manners with morals and ethics. We cannot teach gentleness in manners and speech without inculcating the duty of kindness, thoughtfulness for others, and the sense of obligation to make others comfortable or happy.

* * *

The Independent reports a case of violation of ecclesiastical law thus:

"In a Presbyterian church edifice of New Orleans was held an interdenominational meeting in which a number of women made reports and said a few words—innocent and proper enough. But there were Presbyterians who were appalled. Does not the Bible distinctly command that women shall not speak in church? So the church and its pastor were summoned before the Presbytery and the Synod, and condemned for a breach of church law. The case will now go to the Southern General Assembly. Yet the pastor and church have a good technical defense. These women did not speak in the church; they spoke only in the meeting-house. What Paul forbade was speaking in the **ekklesia**, the meeting of the company of believers. They did not speak in a Presbyterian **ekklesia**, but to an unofficial interdenominational company of unassorted people. The building is not the church. We can get an idea of how far the Southern Presbyterian church is behind the Northern by recalling that some thirty years ago the Rev. Mr. See, Pastor of a Presbyterian church in Newark, N. J., invited Miss Smiley to preach to his people. For this breach of ecclesiastical law he was brought before what is called a 'court of Jesus Christ' and adjudged guilty; but we have heard of no such case since, although plenty of women speak."

* * *

THE HELP THAT COUNTS.

In **The World's Work** Henry Carter tells of the efforts that are being made to help men to help themselves. He tells of the Self Master Colony in New Jersey, which contains thirty men at a time, "drawing them from seven classes; the man unable to find immediate employment, the man in middle left who has lost his business, the intemperate young man trying to control himself, the country boy stranded in the city, the wayward rich man's son, the man discouraged through domestic troubles, and the man run down physically and mentally.

"At this writing there are in the colony a man who recently was secretary to a successful New England novelist, a New York newspaper editor, and an architectural draftsman of some prominence. The latter two fell through drink."

Then there is the "Parting of the Ways" Home in Chicago; the first and largest institution of the institution of the kind. The forty men released every day from the Chicago House of Correction are directed to Supt. McBride of the "Parting of the Ways."

"In the first twenty-one months of its existence 1,264 men were passed through this 'manufactory.' Of these 953 were placed in employment and are now making an honest living. Most of the other 311 were enabled to return to their families. Of the 953 now working, 24 are depositors in one Chicago savings banks. How many are depositing in other banks is not known. Since founding the home the population of the House of Correction has been reduced 22 per cent. The cost to the city for making an outcast by a prison term is \$9 a man; the cost for each man turned out from the Home is \$6.

"The Children's Aid Society of New York help the homeless child of New York streets to find a home.

"In the 58 years of its existence the society has found homes in the country for 27,701 children, and has provided country situations with wages for 27,451 older boys and girls."

Among those homeless children there came to the society in 1859 a ten-year-old orphan, who was taken from the streets and sent to a home in Indiana. He is now known as Ex-Governor Andrew H. Burke of North Dakota.

In the same year another waif was sent also to an Indiana farm. Later, this same lad graduated from Yale and went to Alaska as a missionary. Afterward he became Governor John G. Brady, serving three terms as territorial governor of Alaska.

In **The Survey** for December 2, John A. Fitch talks of the steel workers in Bethlehem, Pa. He tells of some of the things that the Federal Bureau of Labor found when they investigated the Bethlehem Steel Corporation. He says:

"They found a remarkable amount of Sunday work. Out of a total of 9,291 men employed, 2,628—28 per cent of the entire working force—were working regularly seven days a week. In addition 1,413 men, who were regularly six-day workmen, had been obliged to work seven days a week for a month prior to the strike; making in all 1,041 workmen, 43.5 per cent, of the entire force. * * *

"The fact that the strike was in the first instance a strike against Sunday work, and that the first men to protest were discharged off-hand by their superiors, made it in its very essence a challenge to the churches."

* * *

TREATY RIGHTS IN RUSSIA.

The **New York Saturday Evening Post**, speaking of the complaints of the American Jews against their treatment in Russia, says:

"The treaty of 1832 is not in itself a wholly objectionable document, but the interpretation placed upon it, and the administration of it by the Russian government have given rise to the present difficulty. At present the Russian government not only discriminates against Jewish citizens of America, but also against the missionaries of several Christian churches.

"The protest against the Russian treaty began forty years ago, and every secretary of state since Blaine has officially protested to the Russian government that the American interpretation of the treaty is that every American citizen shall be accorded the same rights of travel and of doing business in Russia which are accorded to Russian citizens in the United States. The Russian government, on the contrary, has insisted that passports issued to American citizens for travel or doing business in Russia shall be subject to the law and rules and regulations of Russia, under which there is an admitted discrimination between Christian and Jewish citizens. In carrying out this policy, the Russian government has gone so far, it is said, as to vise the passports of American citizens at their consulates in New York, Chicago, and elsewhere, with especial reference to the religion of the holder of the passport. In this way, Catholic priests and Protestant missionaries have been denied entrance into Russia, while Jewish citizens have been discriminated against in almost every conceivable way."

THE INTELLECTUAL ATMOSPHERE.

The editor of *The Continent* gives one reason for the distinction achieved by the sons of ministers thus:

"Much comment has been elicited lately by the periodically rediscovered fact that sons of Christian ministers attain success and distinction in the world in a vastly larger proportion than the sons of any other class of the population. Usually this superiority is attributed to the better moral training of ministerial homes, and this doubtless is the fundamental factor in the case. But there are many other Christian homes that in discipline and training of the children are just as religiously faithful as is the average parsonage. But the difference that nearly always counts to the vantage of the children of the manse is a different intellectual atmosphere.

"In the manse the boys and girls grow up in an environment of constant interest in intellectual things. They are familiar with books,

breathe an atmosphere of thinking and grow to feel that education is a necessity of life. In this respect lay homes generally, even when equally religious, fall far behind the homes of the clergy. Lay parents, perhaps themselves uneducated, are little concerned for the intellectual growth of their children, but after being sure that their boys and girls are developing into good men and women, concentrate all remaining attention on clothing them and feeding them and getting them started in some gainful occupation. Young people who have such raising usually turn out to be good citizens and helpful church members, but they cannot be expected to wield the power of ideas in a way that comes naturally to young people who have been fed with ideas from babyhood. Yet there is no reason why a lay household should not in this very particular equip its children just as Reading and thinking and talking about the nobler things in the realm of the intellectual life is no clerical monopoly."

Magazine Articles of Value to Ministers

The World's Work. December. 25 cents.

An International Peace Number.

World-Peace and Arbitration Treaties, President Taft. Prospects for Permanent Peace. A Symposium. The Help that Counts. The Self Master Colony, Henry Carter. Pensions—Worse and More of Them, Charles Francis Adams. Education and Money; Leadership and Morality, Paul H. Neystrom.

The Survey. December 2. 25 cents.

The Cost of Cranberry Sauce, Charles L. Chute. The Human Side of Large Outputs, III. Bethlehem—the Church and the Steel Workers, John A. Fitch.

The Survey. November 18. 10 cents.

Crime and its Cure. Young Criminals in the Nebraska Penitentiary, Luther E. Widen.

Missionary Review of the World. December. 25 cents.

Jewish Immigrants in America, Rev. Louis Meyer, D. D. China's Revolution Spells Progress, Y. S. Tsao.

The American Journal of Psychology. October. \$1.50.

The Psychopathology of Everyday Life, Ernest Jones. (An interesting study of unconscious mental action.)

The American Journal of Sociology. November. 50 cents.

Minimum-Wage Boards, Florence Kelly.

The American Review of Reviews. December. 25 cents.

The New American Cardinals, Walter Dwight. The Ebb and Flow of the Immigration Tide, Herbert Francis Sherwood.

The American City. November. 15 cents.

The Need of Citizenship Organization, Woodrow Wilson.

The American Journal of Theology. October. \$1.00.

The Most Important Motives for Behavior in the Life of the Early Christians, E. von Dobschuetz. The Hebrew View of Sin, Henry P. Smith. Religious Experience and Theological Development, George Galloway.

The Atlantic Monthly. December. 35 cents.

The Vanishing Lady, Cornelia A. P. Comer. Heckling the Church, Harry Emerson Fosdick.

The North American Review. December. 35 cents.

The Passing of the Manchus, Stephen Bonsal. William Tindale, the Maker of the English Bible, J. H. Gardiner.

The Chautauquan. November. 25 cents.

As We See Ourselves in the American Short Story, Benjamin A. Heydrick. Some of the Latest Ideas in Housing, Mabel Shippie Clarke Smith.

The Century. December. 35 cents

Democracy and Manners, Charles W. Elliot.

The Cosmopolitan. December. 15 cents.

Admiral Schley's Own Story, Winfield Scott Schley.

The Independent. November 30. 10 cents.

Wanted—A Business Court, George W. Perkins. The Truth about Cuba, Sydney Brooks. Horse Sense, John Burroughs.

The Hibbert Journal. October. 75 cents.

Creative Evolution and Philosophic Doubt. A. J. Balfour. The Apocalyptic Element in the Gospels, Prof. William Sanday. Revelation and Bible, Prin. P. T. Forsyth.

The "Mystery of the Golden Cloth, or the Riven Veil," by J. S. Hughes, is a new interpretation of the book of Revelation. Many prominent ministers speak very highly of the book, as being a "dignified and reverent" treatment of this difficult portion of Scripture.

Miss Susan T. Durfee, of the Baptist Missionary Training School, Chicago, gives a course of five lectures on work with the beginners in the Sunday School. They are illustrated by pictures, songs and stories. Miss Durfee has gained her knowledge of children by practical experience in churches in Chicago and in San Francisco.

"Practical Plans for Preachers," by S. A. Chapell, is a little booklet containing the author's own method of keeping within easy reach the contents of his library, his sermons, and his periodical literature. The plan is clearly told.

Price 25 cents. For sale by the author at Russell, Kans.

A Plea for Foreign Missions.

They are dying, dying daily,

In the far off heathen land!

Brother, do you hear them crying?

Will you not stretch forth your hand?

Thirty thousand souls are passing,

Daily in hopeless gloom!

Give them Christ! O, save them, Christian!

Save them from that awful doom!

Can you say your work is finished,

While these souls are yet unblessed?

While the weary, heavy laden,

Vainly seek to find their rest?

Can you sip the cup of pleasure,

Wear the ring upon your hands,

And be happy; while the thousands

Die in far off heathen lands?

Die and go to that dark region

Where no hope can ever come?

Give them Christ! O, save them, Christian!

Give them Light, and Heaven, and Home!

—S. A. McElroy.

HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D.

Best of Recent Sermons

REV. O. A. NEWLIN, REV. M. B. LAMBDIN, D. D., REV. JAMES LEARMOUNT, REV. J. H. JOWETT, D. D., REV. WM. ELLSWORTH BRUCE, REV. ELBERT LEWIS, M. A.

Safeguards of Society

REV. O. A. NEWLIN, CHICAGO, ILL., EVANGELIST.

Text: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." Deut. 22:8.

The underlying principle of all equitable laws God given, and is found in the writings of Moses and the Prophets. In our text we have the law that has to do with the building of a house. It was the custom in those days to erect their houses with a flat roof much after the fashion of the many buildings in our cities. It would seem that the most important room of the house was the roof. Here the family lived. Hence the danger of one falling therefrom unless protected by a battlement or railing. To prevent the loss of life and to assure domestic safety, the law was given that when such a house was being erected the builder should make the battlement to serve as a safeguard. I wish to make three applications of the principle of the law expressed in the text:

First, let us read the text, "When thou buildest a new house, thou shalt make a battlement or safeguard about that home, to assure domestic peace and safety." We can scarcely conceive of a more important and eventful period in one's life than when he assumes the responsibility of standing at the head of a new home. The Bible has much to say with reference to this step, and advises, warns, and gives many commands relative to the sacred vow and the marriage altar. Man also has enacted laws governing marriage to safeguard the interests of the public and insure tranquility to the family kingdom. When we come to speak of the home, we are considering the oldest institution among men. It is the only institution that comes to us from the garden of Eden. It alone survived the Deluge.

That there is need of frequent and judicious teaching the young the solemnity of the marriage vow and the responsibilities that must be assumed when establishing a new home, there can be little question. Late statistics reveal to us that one in every eleven marriages is terminated by the untimely scourge of divorce, and the woe that exists and the sorrows that are born in unhappy unions and ill-established homes where divorce has not yet entered, only the thousands who thus suffer can know. The attitude of some men toward their homes reminds me of a certain domestic animal; to them home is little more than a place in which to eat, and sleep, and grunt.

There is no time more important to establish right regulations for home happiness than when the home is being established. Hence, when thou buildest a new home, lift up the

safeguards. Let the home be established in prayer, and protected by the family altar. Read the old Bible, and it will be as a battlement about the home. It may be seriously questioned if in these modern times of hustle we are not getting away from the devout custom of our fathers in the regular observance of family prayers.

Some months ago, in a western city, an audience of two thousand people were asked to rise to their feet if they regularly observed family prayer. As I now remember, not more than fifty in that great audience arose. The evangelist instantly closed the meeting by saying, "You are dismissed, I want to go home and pray." Oh, I know we are ashamed to admit our neglect of family prayers, but excuse ourselves as we may the fact remains, when we shut God out of our homes we close our hearts to heaven's richest blessing.

Every home in these days has the Bible, but it is too often permitted to become dust-covered.

I was conducting a meeting in western Oklahoma, some years ago, and a man about thirty-five years of age became much interested. On a Sabbath morning I emphasized the importance of establishing safeguards about the home. He became convicted under this sermon and went home and explained it to his wife. On Tuesday night of the same week this father and mother accepted Christ, and the next day he related the following to me:

"Eleven years ago, soon after my marriage, the government opened this strip for settlement, and the race was made to stake our homesteads. I entered the race and secured my present home. In a few weeks I had prepared a little dugout, and my wife and I were happily located in our new home. We have since prepared a modest two-roomed house, and to our home the Lord has added three children, all girls, two of whom are of school age. A few months ago diphtheria spread through this section and for some time we did not know whether our children would be spared to us or not. As they were in the balance of life and death we tenderly ministered to them, anxiously awaiting the verdict. Victory came, and they were all spared.

"When I heard you preach on the Safeguards of the Home, I became convicted, for I was guilty of a most shameful neglect. After returning home last night from church, wife and I decided to build the battlements about our home. She found the old Bible and the Lord seemed to direct me in selecting an appropriate Scripture. After reading we had

prayer, and such a blessing as came into our hearts we had never before experienced. When I came in at noon today, I heard singing up at the house, such as I had not heard since the early days of our marriage life. The sweet voice of my wife was giving expression to the joy of her heart. The children were at play under the shade of a tree, and they were having church. I tell you I am the happiest man today in all this country."

Here was a home which had no battlements about it all these years, but when they were finally erected great joy came to the entire household, and in the years since then this family has enjoyed the sweet fellowship of the Holy Spirit and has daily petitioned the blessings of heaven. I tell you, friends, Longfellow's "Hanging of the Crane," and Bobby Burns' "Cotter's Saturday Night," are as sweet in practice as they are in poetry.

I recall from my experiences many homes made happy by the establishment of the family altar. I have in some cases known estranged hearts to become fully reconciled and even where temporary separation had dissolved the family union, and where rebellious children had taken their leave from the old home, when the grace of the Lord and a Christian experience entered the life, they were brought back and the home was happily re-established, with the safeguard of family worship to assure permanent peace and tranquility.

Every newly-made home has need of that blessing which comes alone from God. This can best be secured by the reading of his word and the family daily gathering about the altar of prayer.

One Sunday morning, some years ago, I was preaching in Southern Illinois, and emphasized the importance of starting the home with prayer. At the close of the service a Christian father came and took my hand and said that he had been much wrought upon by the sermon. He said it carried him back more than forty years to the time when he and his wife were married. And he went on to tell, with tears in his eyes, how he started the family altar. On the evening following their marriage he and his new bride were left all alone in their home, a little log house deep in the woods. As the hour grew late, he began to wish for his father; he said he then realized as never before what it meant to stand at the head of a home, and be responsible for the standards of that home. The battle he was fighting was, "Shall I suggest that we have a Scripture lesson and prayer?" He had been reared in a Christian home where family prayer was regularly offered. His mother had presented him with a New Testament and Psalms. His wife was a Christian, this he knew, but what will be her attitude toward family worship? It must be settled now. He then told his wife of the custom of the home from which he had come, and asked if their new home was to be a house of prayer. The reply from the bride was, "It would not seem like home to me if family worship were wanting."

He grasped my hand more firmly as he ex-

plained how they sat side by side on the puncheon bench, and how the wife held the burning candle near his shoulder as he made the selection and read. Then, how, laying the Bible at one end of the bench and placing the candle at the other, they knelt side by side and prayed that God might bless their union, enrich their lives and help them to serve him acceptably. "Oh," said he, "I am completely broken up this morning, for I have been thinking those days all over again, and this thought occurred to me, what might have come to me and my family if the devil had gotten the victory that first night? God has been so good to us," he continued. "Our family life has been continual sunshine and happiness. I see many changes as I look back over the past; the old candle gave way to the oil lamp and now the oil lamp has been discarded and our home is equipped with electric lights but," said he with great emphasis, "the great change that has taken place between the old tallow candle and our present electric light does not equal in illumination the increase in the brilliancy of the light that is in my heart. Truly, the Bible has been to me 'A lamp unto my feet and a light unto my path.' And with me it is a glorious fact that 'The path of the just is as the shining light that shineth more and more unto the perfect day.'"

Here was a home that was built in compliance with the law expressed in our text. Safeguards were placed about this home in the very beginning, and those who reared here enjoyed blessed protection, and all became godly men and women. From this home went one daughter with her gentle Christian character, who, for many years, has been an instructor in the city schools of Chicago; from this home went a second daughter, with college training, who is now principal of a high school in a western city. A third daughter is the wife of an eminent physician, a fourth daughter the wife of a prosperous and extensive farmer, a son operates the home farm and exerts an influence for good in the home church, and a fifth daughter enjoyed the comforts of the old home, and ministered to the parents in the declining years, until she was recently called to the home of departed saints. Such a home, as this is the joy of all its occupants, the standard of the community, and a bulwark of the nation. It receives the blessing of God, and imparts a blessing to man. Such a home is made possible by the abode of filial love and the erection of the battlements of family prayer, and is indeed a Safeguard of Society.

From homes like this have come the men and women who have made the history of America worth writing in the past, and those who are to write our future can have no greater heritage than the holy environment of a consecrated home where character is fostered and manhood is developed. I tell you the angels of heaven never looked earthward and beheld a more beautiful picture than to see a noble, pious father, and a loving, painstaking mother, and the rosy-cheeked, vigorous boys and girls, as they gather at the close of day around the family hearthstone, and the father

takes the Bible from the little table in the center of the room on which there sits a burning lamp, and he opens the Book and reads aloud a chapter from the living Word of God, then the family all kneel together in prayer and devotion to God. Look on that picture! The elevator of God's blessing descends from heaven and comes down into that home, and all the family mount into it and are carried above the troubles of life and over-vault the skies into the presence of God. Here they linger a few minutes in the atmosphere of the jasper walls of the city of gold. Those who come daily to the banqueting house of family prayer are certain to grow in grace and are

prepared to overcome the enemy in the sharp conflicts on the field of battle.

Hear me, parents! If you allow the golden opportunity of family prayers to pass unrealized, if you do not inculcate Christian principles in the plastic minds and tender hearts of your children, if you do not teach them from God's Book his conception of evil, if you do not lead them to the cross at the family altar, and they wander off into sin and infidelity and make shipwreck of their immortal souls, you will drink the dregs of sorrow in your declining days and wonder will be if you shall ever meet them safe in glory. I pray you in God's name lift up the battlements of family prayer.

"Tekel"

REV. M. B. LAMBDIN, D. D., KEYSER, WEST VIRGINIA.

Text: Daniel 5:25-27.

Belshazzar's creed was short and popular, "Eat, drink and be merry." And when the superb moment arrived that the young prince ascended the throne and grasped the sceptre of imperial power over the magnificent empire of Babylon, his first recorded act was to put that creed into practical effect. "Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand."

In mental vision you and I can gaze within the gorgeous palace and look upon that royal banquet scene.

A ravishing picture of unsurpassed splendor greets our imaginative eyes. Not a single element lacking to make the event one of transcendent grandeur and éclat. Royalty was there, and greatness was there, and beauty was there. Gold and silver shone, diamond and pearl sparkled. The quaintly carved tables of precious wood groaned with a profusion of viands gathered from every clime, while wines of the rarest vintage flowed as freely as the Euphrates that ran under the city's walls, and, like the river, too, a fateful cause of their approaching disaster.

Loud rang the laugh and jubilant mounted the song; while jest and repartee were applauded to the fullest echo. Fast flew the hours and boisterous grew the mirth, as the wine cup was passed from hand to hand and circled from lip to lip.

Who cares though the Mede batter at the gates, and the Persian swarm the ramparts? Are not Babylon's famous walls towering and massive, its wardens alert and heroic; are there not accumulated stores of provisions amply sufficient to sustain a siege of interminable length? Let craven fear be laughed to scorn and timid apprehension be drowned in the flowing bowl! On with the revelry! May it know no pause until the radiant beams of the morning light gleam through the latticed windows.

I. A sacrilegious act.

A newer feature is needed to spice the occasion with a finer flavor. And Belshazzar, the king, royal in rank and supreme in power, is likewise a past-master in the art of unique sug-

gestion. His command is issued, and forthwith richly apparelled functionaries bring into the banqueting hall "the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the Temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein." And emptying them over and over again, "they praised the gods of gold, and of silver, of brass and of iron, of wood, and of stone."

What a frightful profanation was this act! Not done in their sober senses, mark you! Possibly, if first proposed, when the brain was clear and the reason was balanced, the very suggestion would have shocked the boldest of these reckless voluptuaries. It was only when the king had "tasted the wine," and the banquet had reached its crest in a drunken debauch, that the daring profanation was committed. "Wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise." And who can tell what he may be led to do with its after harvest of bitter regret and repairless ruin, through the agency of "wine and strong drink?"

II. A spectral interruption.

But look! Why this sudden lull, this instant break in the riotous mirth? A hush and a silence as dense as the silence of the tomb pervades the room, where, but a moment before was a babel of drunken voices. The delicious wine has suddenly lost its flavor. As every eye is riveted upon a certain spot. 'High up on the plaster of the banqueting chamber, seen, it may be, in the light of the sacred candle-stick despoiled from God's holy Temple at Jerusalem, ghostly fingers are slowly tracing mysterious cryptogram letters in lines of lurid fire.

What means it? A piece of skillful deception on the part of the king, ambitious to play the roll of prince of jugglers, in an effort to spring a startling surprise upon his unsuspecting company in a pretense of the occult and the supernatural? Nay, verily, but some dread being from the world of spirits was writing an unknown message from the God of Heaven.

No sepulchral voice was heard, no crashing thunder peal revergerated through the hall, no

lightning's flash, no angry visaged angel with glittering sword—only the fingers of some invisible hand writing upon the palace wall. But that spectral writing brought the revelry to an instant stop, the flush of wine left every cheek, nameless dread froze every heart.

It may not be a question worth while if the mere "fingers" of some unseen being could appall their guilty souls, what will it be when the unrepentant and unpardoned sinner falls into the hands of an angry God to hear him say, "Depart, ye cursed!"

III. A terrorized king.

With a wild and glassy stare the frenzied king looks upon the moving fingers. A deadly pallor blanches his face, his eye-balls seem to start from their sockets depths and the uplifted goblet quivers undrained in his palsied hands, as his knees smite one against the other.

But why this abject fear, this unrestrained terror on the part of the quaking monarch? May it not be a grateful acknowledgement from his gods of gold, of silver, of brass, of iron, of wood, and of stone, for the bacchanalian praises voiced in their honor by the maudlin crowd? Or, perchance, some happy token of speedy deliverance for the king and his kingdom, with an extension of his reign and an enlargement of his empire? Ah! No! for, as "Conscience makes cowards of us all," the affrighted monarch knew that he had no reason to expect happy messages from that God whose honor he had insulted and whose sacred vessels he had profaned.

With a loud cry of horror the king calls "for the astrologers, the Chaldeans and the soothsayers" to decipher the characters and interpret the message. But all in vain their every effort to extort the hidden meaning, though riches and honors and dignities are offered in reckless profusion.

IV. A secret weighing.

God always has his servant in waiting to serve a critical moment. "Then was Daniel brought in before the king." Fateful and awe-evoking were the words that fell from the lips of God's inspired spokesman as he read the mystic writing: "Thou art weighed in the balances and art found wanting." While the sycophantic scribes were writing laudatory

chapters in "The Chronicles of the Kings," or poet laureate penning fictitious virtues in glowing stanzas, all the while Jehovah was weighing him in the "balances of the sanctuary."

Solemn truth is this, as it sweeps all ages and every clime! "For the Lord is the God of judgment, and by him actions are weighed." It matters not to the Almighty One whether the person be king or subject, millionaire or pauper, savant or dullard, cultured or boor, "For God is no respecter of persons." And into this weighing there goes everything that belongs to human life, from the first moment of volitional thought to the last conscious act, whether it be trivial or momentous, public or private, secret or open, every factor has its definite value in this soul weighing.

To live indifferently to this profound truth, though all the while the person may be growing weighty in riches, in honors, in the pleasures and comforts of life, is, like Belshazzar, to be "found wanting."

"God hath numbered thy kingdom and finished it." There was no call for repentance, no mercy offered, no hope extended. The decree was final. And, suddenly, throughout the broad plazas and the spacious avenues of the city there rang the startling cry, "The Mede! the Mede! Babylon is fallen! is fallen!" And in the royal hall of revelry and feasting where laughter and joy and merriment had erstwhile reigned, the quiet stars looked down upon a scene of death and slaughter, as the merciless sword of the invading enemy found its shrinking and shrieking victims.

"In that night was Belshazzar the king of the Chaldeans slain." In the twinkling of an eye the potent monarch was stripped of all his earthly glory and pleasures by the hand of the ruthless conqueror, Death, and hurried as a cowering and naked soul before the bar of the Righteous Judge to answer for the deeds done in the body.

In the light of God's infallible word, well does it become every heart honestly and prayerfully to ask itself, How stands my life in the secret estimation of the Divine and Omniscient Weigher; will it be "Approved" or "Tekel?"

Treasures of Memory: New Year Talk to Children

REV. JAMES LEARMOUNT, ENGLAND.

I suppose you all want to live a very long time. You would like to die of old age. I would like to live a long time myself, but if I am to be as wretched as some old people that I have known, then I hope that I may not live so long. The way to have a beautiful old age is to live right and true and kindly lives from childhood. When children and young people have lived lives full of unkindness and sin, they cannot forget this when they are old and have nothing else to do but think of the past. Therefore I want to advise you to store your minds with knowledge and to fill your lives with goodness from your childhood onward. Let the goodness crowd out the badness, then when you are old your mind

will still have its treasures of knowledge and its heaven of love to think about.

A great scientist has told us that the brain contains hundreds of millions of fibers, each one capable of receiving an impression, a thought. What a wonderful storehouse that brain might be made! What a palace! What a gallery of glorious pictures! Just fancy what a beautiful thing it must be to be old when you have in early life made the best thoughts of Tennyson, Browning, Wordsworth and all the great ones your very own. And how restful and peaceful and happy must it be to look back on a life crowded with kindnesses. Books, places, things, people—love them all, and such love will, by-and-by, be

an endless source of comfort and rest and peace.

I was reading the other day of an old man in London, who values as his best treasure an old photograph frame that has lost its top rim. There is no picture in the frame, but he has it nailed up over his bed where he can always see it. That frame once contained the portrait of his wife, but during a fire in his house the photograph got burnt and the frame has its top part burned away. It is a poor, charred thing to look at, but it brings to the old man's heart the wife he loved and lost. He loves to have it near him because it rouses so many happy memories of loving, happy days that are gone.

You have almost come to the end of another year. You have all grown in knowledge; you have reached another standard or passed to a higher form during the year. Some of you are better, and some of you are worse in yourselves. Some of you have less temper, and some have more. I want you to think of the future, and to ask what you have done and said during this year that will be pleasant to look back upon when you are old. This year will all come back to us then with its song of joy or its burden of sorrowful memories. This year's tale is nearly told, and cannot be recalled, but all that has been wrong may be forgiven, if you are really sorry and ask God to forgive you.

But the future is ours. The year that is gone must not be wasted. We must let it be our teacher, and its failures must not be repeated. At school and in our reading we must be more earnest. A boy was employed to mind a lawyer's office, and he had a daily paper to amuse himself with. One day he laid the paper aside and began to study French. Ultimately he became a fluent reader and writer of the French language. A coachman who often had to wait a long time while his mistress made calls, determined to use his spare hours. He found a small volume of Virgil, but could not read it; so he purchased a Latin grammar, which he thoroughly mastered. One day the lady found him intently reading, and she asked him what book he had. "Virgil, my lady." "What, do you read Latin?" She mentioned this to her husband, who got David a teacher. In a few years David became a scholar, and afterwards was for many years a minister in Scotland. It is said of Charles Darwin, the great naturalist, that "he never wasted a few spare minutes from thinking that it was not worth while to work." That is the way to grow wise.

Then grow in goodness and kindness as well as knowledge. When Thomas Carlyle was a boy

only six years old, he had saved a few pennies, which he kept in an earthenware jar. One day when his parents were from home, a poor beggar-woman knocked at the door and asked for alms. His little heart was stirred; he went into the house, brought the earthenware jar, and emptied its contents into the woman's hand. Long years afterwards Carlyle used to tell about that kind deed of his childhood and say, "I never knew before what the joy of heaven was like." It is said that Thomas Carlyle was not a very happy man, and I am so glad that when he was a boy he did that act of kindness, because sometimes when he looked back to that deed he must have had real pleasure.

In the same way a life of unkindness must cause us great pain to look back upon. Once a man did a very cruel deed to a very poor woman. Her little boy saw it. When the boy grew up he became an artist and he painted a picture of that cruel deed. He put the picture where the cruel man could see it. The man was tortured by the sight and tried to buy the picture, but he could not. It was, however, always a source of agony to him.

A father once said to his daughter: "Mary, my love, do you remember the text this morning?" "No, father, I never can remember the text, I've such a bad memory." Said her mother: "By the way, did you notice Susan Brown?" "Oh yes; what a fright! She had on her last year's bonnet done up, a pea-green silk, a black lace mantle, brown boots, an imitation Honiton collar, a lava bracelet, her old ear-rings, and such a fan—Oh, my!" You see, her memory was all right, only she used it to remember worthless things.

"Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true.
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee,
'These things shall never die.'"

Crowd your lives with deeds that will be worth remembering and treasuring. Do nothing that you will have cause to regret. Some of you may have read Margaret Ogilvy. It is the life of Mr. Barrie's mother. In one part of the book, speaking of her, he says: "Everything that I could do for her I have done since I was a boy. I look back through the years, and I cannot see the smallest thing left undone." That was grand. That is the way to live always in every circumstance of life.

The Holy Spirit

REV. J. H. JOWETT, D. D., NEW YORK, N. Y.

Text: "As a—wind." Acts 2:2.

What is the Holy Ghost? How does he come? What is the nature of his influence upon the life of man? No one can put into speech an immediate interpretation of the Spirit's work. We can search for parable and symbol. We can call in the aid of the natural to dimly shadow forth the supernatural. How does the Holy Spirit come to me? Like wind. How does the Holy Spirit influence the spirit of man? Like wind.

"Like a wind." Then he creates an atmosphere and a temperature for the soul. How susceptible

we are to the influences of the wind! The north wind blows, and we are chilled with the diffused presence of ice and snow. The south wind blows, balmy, gentle, wooing, and its touch is like a soft caress. Yes, we are sensitive to the presence of the wind. It creates an atmosphere in which breathing becomes a luxury or an agony. The Holy Spirit comes like the wind. How does the atmosphere he creates affect and influence the life? In two ways.

I. "It is the Spirit that quickeneth." Then the influence he creates is like the warm, alluring,

out-calling breath of the spring. How appallingly poor even a rich garden appears in the early days of March! The riches are there, but they are buried and dormant. The garden is just a graveyard, full of buried seeds and roots, waiting for the touch of some magician's wand to people it with life and beauty. It abounds in sleeping possibilities, which will not be roused into wakeful realities until some warm breath has thawed out their frozen life, and urged it into healthy and aspiring circulation. At last there comes the spring, breathing resurrection warmth into the graveyard, sending a vitalizing call into the deepest tomb, and the buried powers feel the quickening touch, and clothe themselves in the beautiful garments of light.

"It is the Spirit that quickeneth." Why, then, is man a graveyard? Yes, many of us are just tombs in which are laying possibilities buried and unsprung. I believe that God has planted seeds of possible power within us which only a few of us have realized. Spiritual organs remain undeveloped and dormant. For instance, there is the power of spiritual apprehension—the power to lay hold of God. How rarely we find it fully awake and mighty! There is the power of spiritual imagination. How rarely we find it with clear eye, and strong, soaring wing! There is the power of loving the outcast, of detecting the lovely wherever it is hidden, and of exulting in the discovery. Are not these powers, in the ma-

jority of men, lying in the tomb, waiting the spring breath, the wind of resurrection?

II. But here is another word which suggests another influence of the wind of the Spirit: "The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it." The Lord breathes, and some things are withered. The wind of the spirit creates an atmosphere in which some things are destroyed. That is a note of the Gospel in which I rejoice. I rejoice in the withering power of the wind. I am glad that the breath which quickens also consumes. I look into my heart, the heart that I have consecrated to the King, and there is still so much there that can only be described as chaff. What shall I do with it? This is my hope: "He shall burn up the chaff with unquenchable fire." The fire of love that saved me will burn away my chaff. That is a promise, not a threat, to a Christian man. And so with this word about the withering winds. The word that quickens the spiritual, withers the carnal. It makes an atmosphere in which only the angels can live, and which the devil is unable to breathe. The coming of the spirit means the torture of the devil. "Art Thou come thither to destroy us?" Yes, always and ever. The wind that quickens also consumes. When the soul-desert has been changed into a garden, no lion shall be there, nor any ravenous beast, but it shall all be beautiful with the presence of redeemed and fully sanctified life.

The Inner Circle

REV. WM. ELLSWORTH BRYCE, ASHLAND, OHIO.

Text: "Now there was leaning on Jesus' bosom one of the disciples, whom Jesus loved." John 13:23.

In studying the life of Christ we cannot but note that some of his disciples sustained a closer intimacy with him than others. We are told that he "ordained the twelve that they should be with him." But even within the twelve there was a smaller circle of "three" who were closer to the Master than the rest. These three were Peter, James and John. They were with him on the Mount of Transfiguration and "saw his glory," they were with him and heard the words of power with which he raised the daughter of Jairus, they were with him in the dark shades of Gethsemane and shared his grief. Of these three there was one who was closer to Jesus than the other two; that was John, who seems to have enjoyed the distinction of being the most intimate friend of Jesus while he was here on earth.

I. It was John who painted for us in his Gospel the sublime portrait of the inner life of Jesus. This Gospel contains more of the identical words of Jesus than the others; in this Gospel we have revealed to us the very heart of Christ.

From John's hand we have those splendid Epistles that present to us the highest type of Christian living, letters which seem to have been written in the very atmosphere of heaven and which are redolent with the rare odors of celestial purity and love.

It was John, the "beloved," who leaned upon the Saviour's bosom during the hour of that last sad meal in the upper room, and to whom Jesus in a whisper pointed out the traitor. It was to John, standing near the cross, that the dying

Jesus turned as to a true and trusted friend and said, looking toward Mary, "Son, behold thy mother." It was John who first recognized Jesus on the shores of Galilee after his resurrection, and said, "It is the Lord." John seems to have known and understood Jesus better than the rest, and to have been Christ's most intimate friend.

II. As it was in the days of the disciples so it has ever been in the history of the church, some souls have sustained a closer intimacy with Christ than others. There comes to mind the name of Thomas a' Kempis, who wrote that classic book of devotions, "The Imitation of Christ." There is Bernard of Clairvaux, that saintly monk who composed the hymn:

Jesus, the very thought of thee
With sweetness fills my breast,
But sweeter far thy face to see
And in thy presence rest.

Then there is Count Zinzendorf, who said, "My one passion is Christ," and Madame Guyon and Bishop Fenelon, the Pietists, and Henry Martyn the missionary, whose one desire was "to burn out for Christ," and David Brainerd, George Muller, Jennie Casaday and other of the saint "of whom the world was not worthy."

As it was the blessed privilege of the Apostles John and of those rare and beautiful souls, come very close to Christ, to lean upon his bosom and to hear the very beating of his loving heart, so it is the blessed privilege of any of Christ's followers today to come into an estate of the closest and sweetest intimacy with their Lord and Master. Christ's great heart is just as open today as it ever was, we may still hear him saying

"Him that cometh unto me I will by no means cast out."

It is very evident fact that there are many different grades of Christians. Some follow "afar off," some come closer, a few "lean on his bosom." It is worth noting that those who live closest are the happiest, the most contented and the most useful of his followers. Our holy ambition should be to dwell in "the inner circle."

III. How attained? This intimacy is not something that may be bought for a penny. It is not the privilege of a week's or a month's or a year's mere acquaintance with Christ. It is the crowning blessing of a Christian desire, the right fruition of Christian hope.

At the very entrance to the way stands the gate of entire self-renunciation and surrender. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." You can never get close to Christ until you love him better than you love yourself. When Christ called John he left his boat, his nets, his father and his all to follow him. As Miss Havergal once said, "There must be full surrender before there can be full blessedness. God admits you by the one into the other."

Having passed through the gate of entire consecration, we find many radiant angels waiting to bring us closer to Jesus.

1. First there comes to us the Angel of Prayer with the golden key of promise in his hand, saying to us, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Prayer is talking with Jesus. We never can know him if we do not talk with him. Continual conversation with him brings us into closer fellowship with him. It was only one who knew his Master well that could finish his day with the prayer of the saintly Bengel, "I thank thee, blessed Jesus, that we are on the same good old terms."

2. Another angel that brings us closer to Jesus is the Angel of Service, who comes bearing in his hands a yoke, saying, "Take my yoke upon you and learn of me and ye shall find rest unto your soul." Were you looking for Christ when he was here on earth you would have found him among the sick and the sorrowing and the sinners who

needed him most. If you want to find Jesus now go out into the highways and byways of lowly service and you will find him there, for he said, "I came not to be ministered unto, but to minister and to give my life a ransom for many."

3. Still another angel that brings us nearer to Jesus is the Angel of Suffering, who comes carrying a crown of thorns and saying, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." You never really know Jesus until you know "the fellowship of his suffering," until you have helped him to bear his Cross to Calvary. We must die with him if we would live with him. The Cross is a stepping stone to glory. The heart that truly yearns for divine fellowship sings:

"Nearer my God, to thee, nearer to thee,
E'en though it be a cross that raiseth me."

4. The fourth angel that brings us nearer to Jesus is the Sacramental Angel, who comes bearing "bread and wine" and saying, "This do in remembrance of me." Jesus is very near to us in the holy hour of the sacrament. His disciples have the privilege of being guests at his table, and it was there that John, "the beloved," leaned on his bosom.

5. There is one other angel which brings Christ's followers near to him. He has not come to you yet, nor to me, but he will come some day, it may be at midnight, and it may be at noon. That angel is the Angel of Death and he comes bearing in his right hand a crown of life and in his left hand a palm of victory and saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord in whose presence is fullness of joy and at whose right hand there are pleasures forever more." The chief joy of heaven will not be the beauty of the celestial city, nor the society of the great and good, nor even the reunion with those we love, but our chief joy will be to look into "His" face "who loved us and gave himself for us," to behold his glory, and to be "forever with the Lord."

When all my labors and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will through the ages be glory for me.

The Practice of the Presence of God in Christ.

REV. ELVET LEWIS, M. A., WALES.

Texts: "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psa. 16:11.
"He that hath seen me hath seen the Father." John 14:9.

A little book of devotion has come to us from the seventeenth century, entitled, "The Practice of the Presence of God." I have no doubt that very many of you are familiar with it. Those of you who are, will remember what happened one day. Brother Lawrence was taking a walk by himself when the spring was in the air. He remembered the way; he had traveled the same path a few weeks before, and then the thorn bush was black and bare, without any sign of life. But this morning, as he passed it, the blackness had changed into green, and already every branch was budding; and he thought within himself, "This tree a few weeks ago seemed dead, and now it is living. God has done it; and conse-

quently the hand and power of God must be in this wayside thorn bush." And from that morning, he tells us, he never lost the sense of the presence of God. He served in the kitchen of a monastic institution; but he went about his menial work singing and rejoicing. Not only where the tree was budding, not only in the presence of natural beauty, but in the midst of the humblest tasks he went about singing with a glad face as from the shining of the face of God.

Now I am certain that all of you who have thought about the phrase, "The practice of the presence of God," have wondered how more fully to realize the meaning of it. Had I only one text this morning, I would have been satisfied with the phrase as it stands; but having another text—having found in my Bible not only the Book of Psalms, but also the Gospel of John—I am compelled to add two words to the

title of the book, "The Practice of the Presence of God—in Christ." For, to tell the truth, we are not able to practice the presence of God in its fullness of joy except in Christ.

So let me begin by removing a kind of mistake and error. We often hear people in the present day say that they must leave the city, its smoke and toil, and get away to the quiet hills in order to be alone with God, in order to enjoy and commune with the Creator. I have no doubt that to some extent it is legitimate, but I protest. It is not only among the hills that we are to practice the presence of God. It is not for one month out of the twelve that we are to walk with him in pleasure and delight, and then spend the other eleven months drearily bearing the burden and longing again for the solitude and quiet of the hills. Nor again, must we imagine that a few moments of private devotion every day will determine for us the practice of the presence of God, while hours and hours are somehow empty of the glory of our Father's presence. The practice of the presence of God means that we will find more of God in man than in the mountain, more of God in a human soul than in the finest sunset ever seen.

We turn away from the crowded city and the multitude, as if somehow we had to be rescued from them to find God. To find God in the stars, to find him in the splendor of the field, and miss him in man is to fail of the knowledge of God in Christ.

When everybody was talking about this quest of God in nature, or, indeed, even less than that—the pursuit of the beautiful without God—the people of Manchester would say to their bishop, the late Bishop Fraser, a hard-working man, "Why don't you visit the lakes for a change? This smoke-filled sky and these dreary streets surely must tire your heart." And this is the reply he would make to them: "You go to the lake district in order to find your blue sky. I go down a mean street in Manchester; I turn into some humble dwelling and find a brave widow struggling by the help of God to live her life of victory. That is my bit of blue sky, and my glimpse of green hills and clear lakes. I have it all here." Now that is Christianity; and I hold that the other is non-Christian, if not even un-Christian. I do not forget that the artistic temperament in all of us cries out for the sunset and all that is beautiful in nature, and that God is willing to let us share in the joy of it all. But the greatest poetry of God is man. The greatest poem in this world is human life, and so we must practice the presence of God not only when we are alone in the study, or in the midst of the hills, but in the heart of the city, amidst its toil and turmoil and bustle. God is there; God is in man; God's finest poetry is being completed in the story of man; and this is the practice of the presence of God in Christ.

What sunsets Paul must have watched, standing on the shore of the sea that laps the isles of Greece! What glories of sky and sea and earth must have been unveiled to him! But he did not travel so strenuously to note sunsets, sunrises, and storms marching in glory through the heavens. Only just a passing word is ever given to them. Why? He was everywhere looking for

man. He was everywhere finding God in man. If anyone had gone to him in Troas, and said "Paul, listen to the music of the waves!" we can almost frame his reply: "I cannot hear it. It is the man from Macedonia that I hear. Rome! How we look forward to visiting Rome. Whether from England or from America summer after summer pours its thousands of pilgrims into Rome. Paul wishes to visit Rome. For the sake of the great buildings? Not one of them. For the sake of the historical shows? No, but among other reasons to find a runaway slave who had become a thief, a slave whose name was "Mr. Profitable" and he had become unprofitable. And Paul said, "By the grace of God I will get this man to live up to his name. He found him and sent him back home again. "He was unprofitable, but I have found God in him, and he has found God in Christ." It was the quest of man that made Paul the Apostle, not that he was. Now, my dear friends, I am asking you to look beyond the poetry of hills, and trees, and flowers, and turn to see what you find in man.

Now that is the first part, it seems to me of practicing the presence of God in Christ. But I wish to come to you more individually. What does the practice of the presence of God mean to you? When do you feel you are obliged to pray? "Well, we feel we are obliged to pray when we are in trouble, when the temptation is too sharp, and the cross is too heavy. Then we must get near to him." That is it. Do you ever go to God, your Father, when you have no need to beg for anything? No parents would be satisfied if their children never came to them unless they wanted something. Have we gone deep enough into the practice of the presence of God, so that when we have done asking, and there is nothing more to confess for the time being, and nothing more to ask for for the moment, we still linger in a kind of silent dialogue between our soul and our Father in heaven? You tell me that this is impossible. No, it is not impossible when we come to God in Christ, for Christ becomes to us and has all the value of the Infinite God.

If I am tired and tired I have no need to ask for a new Bible. There is no need for God to send an angel down from heaven. I just wait at his feet and then a voice speaks, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." You say that is a voice from distant Galilee. Yes, but the voice comes straight from heaven too. These words are not mere echo, they are freshly spoken every time we listen. God in Christ repeats these words to each of his own. There are times when the way is dark and I am not sure how I ought to go, and again I listen as patiently as I can, and the same exquisite, incomparable voice speaks, "I am the light of the world." You say that is in the Gospel of John. True, but the words come direct from heaven. They are spoken now. God in Christ wants me to feel that he is now uttering these gracious words. That is what I mean by practicing the presence of God in Christ, by conversing with our Father in the inner sanctuary.

When we have this sentiment of the presence of God we shall not have any wasted hours; any rate, we shall reduce this number of them

Let me put it quite concretely. What do you do with your sleepless hours?

A little child came down one morning, and the question went round the breakfast table, "How did you sleep?" The little girl, like the grown-up people, felt she must also make a reply. "Well," she said, "I did not sleep very well, I was awake a long time." And her mother said, "Oh, I am sorry to hear that, dear." "Well, mother, I did not mind. You see, I thought perhaps God wanted company." Are you willing to turn sleepless hours into companionship with God? Even supposing you are too tired to pray, to use words, just rest silently in his presence. "Could ye not watch with me one hour?" What about the inmates of hospitals? There are those who have to spend days and nights of suffering, and when the mind is not active enough to shape phrases of prayer, surely this holy vigil can still be kept. This is practicing the presence of God, and practicing his presence in a way that will make being with him a delight, a foretaste of heaven. Our sufferings may thus all become Bethels, gates opening into heaven.

Now let me speak one word to the young people. You must not imagine you can get into these experiences the first time you try. As I heard a friend of mine at home put it, there is, at first, a kind of prayer fright. Just as public speakers know something about stage fright, children of God often know something about prayer fright. They are afraid to abandon themselves to the

light and the joy and the presence of the Father. You will have many a struggle; and even when you have conquered once, there will come again the barren time, the difficult hour of prayer, when all seems chill and gloomy. But Jesus Christ will lead you through all that; and at the present moment there is nothing more clamant than that the church should regain a saving sense of the personality of Christ, not simply his history, his doctrine, but his personality. "He that hath seen me hath seen the Father."

You need be afraid of nothing when you have seen God in Jesus Christ, nothing in this world; no power of evil, no scheme of Satan. Nor will you be afraid of anything beyond the grave when you have seen God in Christ. "At thy right hand there are pleasures for evermore." Do you wish any other heaven than just to spend all your days with the Saviour? Read again the four Gospels. Try to sit down as if you were one of the crowd looking into his face, listening to his voice, and I think you will all pray one prayer—just to be "with Christ!" In this world or in any other world, this side of death or the other side of death, with Christ! "In thy presence is fulness of joy." Do not be afraid of letting the cup overflow a little now and again, in the radiance of God's face seen in Jesus Christ, when your prayer becomes singing trust, and your cry is changed into a sense of ineffable rest. To know God in Christ, is to reach the sources of eternal pleasures.

Warning Pastors—Examine Your Lesson Helps

You are responsible for what the children are being taught in your Sunday School.

Have you noticed the attitude some of the lesson helps have taken towards the Bible? These liberal views have been taught in some theological seminaries for years, and an attempt is now being made to introduce them into the Sunday School.

Every man is entitled to his own opinion, but the Sunday School should treat the Bible as the inspired word of God, until it has been disproved.

Examine your lesson helps and see if the writers are trying to disprove the miraculous or supernatural. One help intimates that the giving of the law on Sinai was a thunderstorm. See Jesus' opinion of God's voice in John 12:28-30. Another writer (who has since been suppressed), intimates that the heat of the sun set Elijah's sacrifice on fire. Why it didn't burn the offering of Baal is not explained.

In the third quarter Intermediate Graded Manuals, lesson 37 is taken from the Apocrypha, and Mr. Littlefield says that the scholars should learn texts from the Maccabees, rejected by all churches except the Catholic as uninspired. The fourth quarter Intermediate Graded Lessons are non-Biblical.

Do you believe in going outside the Bible for the Sunday School lessons? The Bible is the only book we can all agree upon, and 40 to 50 minutes is little enough time for us to teach the children enough of it to make them wise unto salvation.

I am calling your attention to this matter in order that you may examine your lesson helps very carefully.

There are safe and sane helps published. I could give you a list of them if you desire. But if you find the helps you are using for your scholars wouldn't pass inspection of the pure food law I would like to have you *examine* the *World Evangel* which will be furnished with treatment of the *Uniform International* or with the *Graded International Lessons*.

The lessons in these helps are *all* from the Bible, and the writers treat the Bible as if it were what it claims to be "The inspired Word of God."

Talk this matter over with your superintendent and send us a postal card for samples of either Uniform or Graded helps.

F. M. Barton, Publisher, Cleveland, O.

Dr. Dean, of China, says that he told an intelligent Chinaman about our sacred book, that it was very old, and gave him a copy to examine. Soon after the man came to the missionary, and, pointing to the first chapter of Romans, said: "You told me your book was very old, but look at that: you have written that since you came here. It is all about Chinamen." A young African came to a missionary, who had read in his hearing the fifteenth and sixteenth verses of the forty-fourth of Isaiah, and said: "That book must be the Word of God. I saw a man do that, but no other man see; it must be God see and write it in the book."—New Century Teachers' Monthly.

SUPERINTENDENT SUNDAY SCHOOL.

Dear Sir:

If you were convinced that there are better or more practical teacher's helps on the International Sunday School lessons (Uniform or Graded) than the ones you are furnishing your teachers at present, would you be interested?

How better? Giving better explanations of the Lesson Text, giving parallel incidents, enabling the teacher to hold the attention of the scholars—and to give them a better knowledge of the Bible—and to inspire the teachers to win the scholars to a Christian life. It is said that The Evangel presents more information to the square inch than any other.

We could present a list of our contributors, and explain wherein The Evangel surpasses other helps. It is the only Sunday School magazine that The Christian Herald uses in its special offers.

But the proof of the pudding is the eating and by signing the blank below you can have the Evangel or Teachers Graded Lesson Guides three months without cost.

Are you willing to make the test?
Do you want to use the best?
Sign card and we'll do the rest.

Sincerely,
F. M. BARTON.

Uniform International Lesson Request.

.....1911
F. M. Barton, Caxton Bldg., Cleveland, O.
You may send me copies of **The Evangel** for three months.

At the end of that time I will allow the teachers to choose between our present teacher's lesson help and The Evangel.

I will order The Evangel for one year for the teachers who prefer it. The price in clubs of four or more is 75c per year.

No charge is to be made for The Evangel sent the first quarter.

Name
Address

Graded International Lesson Request.

I would like to introduce the International Graded Lessons in my school. We will have (give number):

.....Primary Teachers Pupils
.....Junior Teachers Pupils
.....Intermediate Teachers Pupils
(Senior and Adult Grades not published by any one.)

Send us the number of Teachers' Graded Guides indicated above, and samples of Pupils' Note Books.

If our teachers think these Guides are more practical than others, we will order Graded supplies for one year from you.

No charge will be made for the Teachers' Guides for the first quarter, but Note Books for pupils which you may order will be 6c each.

Name
Address

ON THE WRONG TRAIL.

The Rev. Dr. William M. Taylor, of the Broadway Tabernacle, hit the nail on the head when he quoted the remark of a gentleman who was speaking of the inferior quality of much of our modern preaching. "I went to hear about the way to heaven," he said, "but after listening to the sermon, I only learned the way from Jerusalem to Jericho."

A Poem for New Year's Sunday.

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, or turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear,
From what the future veils; but with a whole
And happy heart, that pays its toll
To youth and age, and travels on with cheer.

So let the way wind up the hill or down,
Through rough and smooth, the journey
will be joy;
Still seeking that I sought when but a boy,
New friendship, high adventure, and a crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

—Henry Van Dyke.

SEND YOUR PASTOR TO PALESTINE

Palestine has been called the "Fifth Gospel." A study of this "fifth gospel" will increase the power of your minister. In describing scenes and occurrences, he will have a confidence and a definiteness that inspires interest.

Churches would get a return of their money, if they were to send their pastors to Palestine.

After having spent some time in the Holy Land, he can give stereopticon lectures that should pay for the major part of the expense, proceeds go to the church.

Men in the ministry who have spent more than this trip will cost, say that they do not regret the expenditure, and recommend it as a part of a preacher's education.

Have you a good preacher? If so, do you want to help make him happy?

The greatest good fortune that could come to an earnest preacher of the gospel or a Bible student is to be able to go to Palestine. Many trips only give 5 to 12 days in Palestine. The Expositor Club, trip will give 31 days in Palestine and is worth three ordinary trips. If you wish to go yourself or care to start a movement to send your pastor, let us know.

Expositor Palestine Club,
708 Caxton Bldg., Cleveland, O.

Please send particulars as to the trip to Palestine for myself Or send particulars as to how we can send our pastor.....
Indicate which information by check mark.



The Bible Study End of the Men and Religion Forward Movement Message

Bald Eagle Lake, Minn., Sept. 29, 1911.

Twenty-five men, who under the master's leadership are to be the leaders of the Men and Religion Forward Movement, are here in a quiet retreat spending an entire week in conference and prayer before the opening of the active campaign. Were they not men of God, and had they not heard his voice calling them forth to duty, they would not dare to undertake the program of service which is before them. To sit with them in conference, to kneel with them in prayer, and to witness their unselfish devotion to Christ not only quickens one's spiritual life, but strengthens one's faith in the final Christian Conquest of North America and the world.

Those interested in Adult Bible Class work will rejoice to know that in this campaign Bible study is to have a large place:

1. One of the five experts of each team is to devote his time to Bible study work.

2. Bible study has a full portion of the time in the two-day convention program, and also in the sectional conferences and evening platform meetings.

3. The following Bible Study Objective has been set forth by the Bible study men and accepted by all the leaders, namely, to leave in each church of every city visited at least one class for men and one class for boys

organized according to the International Standards of Organization; to increase the efficiency of existing classes by enlarging their membership, by enlisting all members of classes in personal Bible study, by promoting extension classes, and by enlisting classes in the altruistic service, especially the teaching of boys' classes and in the various forms indicated in the International Standard of Service; to enlist large numbers of men in making an adequate preparation for the teaching of Bible classes through lecture courses, reading courses, and teachers' training classes.

The six parts of the six-fold message which the Men and Religion Movement expects to set forth are represented by the following terms:

- Bible Study,
- Community Extension,
- Evangelism,
- Missions,
- Social Service,
- Boys' Work.

It is our pleasure to present here a brief message from the leaders of each message, the above Bible Study Objective representing the message from the Bible Study men.

Community Extension.

"The Community Extension men of the traveling teams of the Men and Religion For-

Men and Religion

SOME of the Strongest, most successful business men in America are so deeply impressed with the vital importance of the religion they confess, that they are devoting weeks of time and large sums of money to the development of this great Forward Movement.

¶ Religion is more than a nominal belief in a supreme being;

¶ It has to do with every phase of life—business, social, political.

¶ It is a man's task.

¶ It is the biggest, most vitally important business in the world.

¶ And this great movement has for its end, and aim the helping of every man and boy in America to find his rightful place in the work of the Kingdom of God.

*¶ Details of the campaign in this city are being published from day to day in the news columns.
¶ Read every word of it. Get actively interested in it. Have a personal share in its uplifting influence.*

The Men and Religion Forward Movement

Detroit Not Only Bigger But Better

THE slogan of the Detroit Committee is the keynote of the great campaign of the Men and Religion Forward Movement that is now sweeping across the country—

¶ It is a slogan to which any right thinking man will subscribe—and it has in it the essence of the whole program of this wonderful uprising of Christian Men—

¶ Five vital points of emphasis are the basis of the Movement:—

1. **Evangelism**—Every man in the church and those who are in at work for others.
2. **Bible Study**—Every man familiar with the Word of God and alive to its message.
3. **Social Service**—Every man interested in and working for the community in which he lives.
4. **Boys' Work**—A square deal for every boy—that he may grow into well rounded, fully developed Christian manhood.
5. **Mission**—Every man interested in and familiar with the world wide aspect of God's Kingdom.

A big program—Big enough and comprehensive enough to stir the hearts of the Men of America—

The great meetings being held in Detroit this week are the opening guns of the campaign—Inspirational—Instructive—Just to help men get the vision—The real work is to come later—

Under the guidance of the local committees, covering a period of years—

Similar campaigns are to be held this fall and winter in 94 cities covering the country like a blanket and reaching practically every man and boy in America.

You'll find the news of the campaign in the news columns—Read every word of it—Note the program of the local meetings—Attend as many of them as you can—Get into the spirit of it—Do your part in helping to make Detroit better as well as bigger.

The Men and Religion Forward Movement

ward Movement send heartiest greetings to the great brotherhood of Men's and Boys' Bible Classes of America. Brethren, in the onward march of the Men and Religion Movement a tremendous responsibility will rest upon you. We are depending largely upon the men and boys enrolled in the Bible Classes of the Continent to furnish the prayers and the workers for the extension of the whole gospel to the entire manhood and boyhood of the land."

Charles R. Drum,
A. M. Bruner,
John M. Dean.

Evangelism.

"The Men and Religion Forward Movement

Where are You Going to Church Tomorrow?

¶ No man can afford to allow himself to drift away from the habit of regular church attendance.

¶ The interests and diversions of modern life—innocent though they may be in themselves—are debasing in their influence just as soon as we allow them to draw us away from divine worship on the Lord's Day.

¶ Don't let anything keep you away from church service tomorrow.

¶ If you have no regular church home—find one—Enjoy the helpfulness—the inspiration—the uplift that comes from an active church connection.

Eight big Evangelistic Meetings are to be held tomorrow afternoon in connection with the Men and Religion Forward Movement. Some of the strongest speakers in America are to be heard. You will find the program on another page. Go to the meeting nearest you—don't neglect it—3 o'clock.

The Men and Religion Forward Movement

The Men and Religion Forward Movement and the Local Church

THE Men and Religion Forward Movement is not a new organization to take the place of existing activities—It is not an organization at all—It is a movement—A movement to supplement and vitalize all Christian organizations—To bring the men of America into active participation in the affairs of the Kingdom of God.

It works through and in perfect harmony with the local churches of every denomination—in every nook and corner of the country.

It aims to bring into the church and its work the same zeal—the same high standard of efficiency, the same aggressive, manly vigor that is manifest in the highest type of American business enterprise.

It aims to bring into being here in America a type of Christianity big enough—virile enough—consecrated enough—to conquer not only America, but the world, for Christ.

¶ The news of the campaign as it sweeps across the country is being published in the news columns—Read every word of it—note the program of the big meetings being held here this week—Attend as many of them as you possibly can—Do your part in helping to make Detroit better as well as bigger.

The Men and Religion Forward Movement

aims at the regeneration of body and soul and spirit of thousands of bright American boys and capable American men. I know of no greater blessing that God can bestow upon the Sunday Schools of North America, for it will mean better men, better citizens, pure homes, stronger churches and a greater nation."

Rev. David Russell,
Rev. W. R. Lane,
Rev. W. E. Biederwolf.

Missions.

"The movement for Men and Religion views the whole world. Every man is a possible disciple of Christ; every Christian must make him such. The movement looks to the Sun"

day School to rear the great coming corps of missionaries, and vastly to assist in commissioning them, and it expects the Men's Bible Classes to accept their place of control responsibility in accomplishing this."

J. E. Crowther,
H. Sanderson,
H. F. Swartz,
Missionary Corps.

Boys' Work.

"Boys have power to rent. The chief responsibility of the movement is to develop ordinary men as leaders of ordinary boys—men who are gripped by the idea that the most they can do for the physical, social, mental and spiritual boy is what they get the boy to do for himself."

R. A. White,
J. L. Alexander,
J. A. Whitmore.

Social Service.

"It is the hope of the Social Service workers of the Men and Religion teams to place the religious emphasis upon social service, and the social emphasis upon religious work. To increase the efficiency of the church through standardized programs which may be introduced in communities of a common type; to bring about a more cordial relationship between the Church and Labor, through a sincere recognition of the faults of each, and through an appreciation of their common virtues."

Charles Stelzle,
I. W. Lansing,
Raymond Robbins.

Scripture on Church Finances

The following on cards, are suitable for enclosing in financial letters. Sixty cents per 100 postpaid.
F. M. Barton, Cleveland, O.

When the Jews returned from the seventy years' captivity they were commanded by Cyrus to rebuild the temple and re-establish the worship of Jehovah. Eighteen or more years had passed and the beloved temple was still in ruins, and the Lord was displeased and sent drought upon their land. Then the word of the Lord came to the prophet Haggai as follows:

Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.

Thus saith the Lord of hosts: Consider your ways.

Go up to the mountain, and bring wood, and build the house: and I will take pleasure in it and I will be glorified, saith the Lord.

Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house.

Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

And I called for a drought upon the land, and upon the mountains. and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle and upon all the labor of the hands.. Haggai 1:4-11.

God's promise after the temple was rebuilt: But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts.

For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. Zech. 8:11, 12.

In the days of Malachi the people had become careless about the worship of Jehovah. The priests and rulers had allowed them to offer in sacrifice the lame, blind, sick and polluted of their flocks, which was contrary to God's commands.

The priests and Levites had to accept these polluted sacrifices from their hands and many of the priests and singers had to till the soil for a living, both of which were very displeasing to the Lord.

True religion was at a low ebb and Malachi shows them the reason and calls upon the people to repent in no uncertain terms as follows:

... Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts. Malachi 3:7-12.

153 YE.

PRESBYTERIAN

FOR LIFE

INSURES MINISTERS OF ALL PR

ALSO TH

- I. Life Insurance is a business proposition which should be considered with the company that gives the greatest possible security; the lowest possible net premium and the largest possible benefits. To take insurance on any other basis is to sacrifice interests that are vital and to waste money that should contribute to the minister's own life rather than for the benefit of somebody else.
- II. The Presbyterian Ministers' Fund averages a net premium rate about 20% below that of other companies. From the New York Insurance Times taken the following quotation: "It is the real purpose of life insurance to protect the family at the lowest possible cost. This the Presbyterian Ministers' Fund is doing." The Carnegie Foundation in a recent annual report said: "The most successful example of an attempt to offer cheap life insurance to a select class of risks is, perhaps, that of the Presbyterian Ministers' Fund. * * * Its policy contracts excel in liberality those of any other company, offering greater surrender values, lower interest upon loans to policy-holders, lower initial premiums and lower subsequent costs. Its rates probably represent the minimum which is likely to be reached in conservative insurance management."
- III. In confirmation of the foregoing highly complimentary references to the Fund from independent sources of authority, we would call your attention to our annual dividends; 10% of first annual premium being guaranteed as a dividend to reduce second annual premium; and thereafter our regular annual dividends in increasing amounts, serving to bring the net premium cost of our insurance 20% below that of other companies.
- IV. In further confirmation of the foregoing complimentary references to the Fund, we would say that on a Twenty Year Endowment policy for \$10,000, at age 35, the difference in the net premium of the Fund and that of the average company, compounded at 5% covering policy period, nets about \$1,400; the amount of savings in interest on policy loans nets over \$1,800, making a total saving of \$3,262, or more than 32% of the face of the policy. This is a saving worth while and should be considered by our ministers before taking their insurance elsewhere but in the Fund.
- V. In still further corroboration of above references, attention should be called to our easy terms for payment of premiums; that we allow a year for payment of premiums without interest, or that same may be paid monthly without interest, or if paid in advance, with discount of 4%; also to the fact that our policy loans are allowed at the low interest rate of only 4%, while other companies charge 5% and many of them 6%; also to the fact that during the 100 years of its history the Fund has never contested a claim. Its policy-holders have been paid in full and every obligation has been fully met. There is no life insurance policy issued except by the Fund that guarantees the liberal conditions above named, all of which conditions are of greatest benefit to the insured, enabling them to take insurance when otherwise impossible and to carry it when otherwise it would have to be sacrificed and lost.

RS OLD **MINISTERS' FUND** **INSURANCE** **TESTANT EVANGELICAL CHURCHES** **R WIVES**

- VI. Life Insurance can be better effected by correspondence than by agents. The Fund's business is done by correspondence directly with ministers. The large commissions paid agents by insurance companies aggregate more than their dividends to policy-holders, all of which is saved under our correspondence method for the benefit of the insured. Moreover, when insurance is written by correspondence from the Home Office it is not subject to misrepresentation or misunderstanding. The statements regarding same are of record and of binding effect, as much so as any part of the contract itself, and are therefore made as simple and clear as possible. No advantage can be taken of ignorance. The insured knows what he is getting and can refer to his correspondence at any time to re-assure himself of the character of his contract. This is very well worth while.
- VII. The Presbyterian Ministers' Fund is a ministers' company insuring the clergy of all Protestant Churches, and therefore giving to ministers the advantage of the exceptionally low mortality experience of their own preferred class of risks. Ministers should insure in their own company and nowhere else until they have its limit, and thus stand together under its mutual protection and advantage.
- VIII. The Ministers' Fund writes all legitimate forms of insurance: Whole Life, Limited Payment Life for Ten, Fifteen or Twenty Years, Endowment for Ten, Fifteen, Twenty, Twenty-five and Thirty Years, also Annuity, Policies. It also guarantees with every policy contract the payment of its proceeds in event of death or on maturity of same in monthly installments, if desired, at the rate of \$5.67, aggregating \$68.04 per annum and \$1,360.40 for each thousand dollars of insurance.
- IX. Every Protestant Clergyman should identify himself with the Presbyterian Ministers' Fund under one or other of its policy contracts. * * * If you will kindly fill out the attached card and mail same, statements of different policies will be sent to you with special proposition which cannot fail to interest you.

PRESBYTERIAN MINISTERS' FUND
 for
LIFE INSURANCE
 908-14 Commonwealth Building
 Philadelphia, Pa.

I was born.....day of.....18,....
 (Signature)
 (Address)
 Denomination

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A HINT TO THE HOMELESS

By FRANKLIN O. KING

My Friend—Do you remember the Home of Your Boyhood—in the Country? Most City Men were Born in the Country, and most of their Children's Children *will be* Born in the Country, and the Reasons are Many and Obvious. If you were born in the Country, You will never forget the Old Home. It was just a simple, unpretentious House, set about with big trees, with circling meadows and fields rich with the promise of harvest.

Inside the House was the Table spread with snowy linen, the Big restful Beds, the Old Open Fireplace, and the old Family Bible, holding the simple annals of the Family and the Heart and Conscience of the Home. And when you came Home from the Fields, there was always assurance of good Things to Eat when You 'Put your feet under Father's Table' for Mother was There to See to That.

In those days Father was to you The Greatest Man in all the World, and you still revere him as A Grand Old Man. He was just a plain farmer, a simple, upright man, with no Mortgage on his Roof, no Lien on his Growing Crops, Master of His Land, and Master of Himself.

I suppose You often ask Yourself why You didn't stick to the Old Home, with its assurance of Peace and Plenty. I Know Why. It was the *Call of the City*. It Lured You and Fooled You, just as it has thousands of your fellows. You have long since learned that your progress in the City was more apparent than real; that You are Like the Slave on the Treadmill—always striving, but never really getting on.

And so, Today, there is Another Call that Tugs at Your Heartstrings and makes You Resolve for the Future. It is the *Call of the Country*. It is a call that is Ever Old and Ever New, and it is growing every Day. More and More Men are leaving the dust and grime of the City's Streets, and taking their Children out into the Clear sunlight in the Country, where they will be as healthy and Happy as You were in your Boyhood Home.

How about You, My Friend? Why don't You give your Boy and Girl a Square Deal and an Even Chance? You ought to Try and give Them a *Real* Home, and You ought to start NOW. And I would Further advise you to get a Home in the Rain Belt of Gulf Coast Texas, where you can grow Three big Crops a Year on the same Soil, without Irrigation or Fertilization.

Do You Know that Growers of Figs, Strawberries and Early Vegetables clear a Net Profit of \$300 to \$500 an Acre in Gulf Coast Texas? Do You Know men have realized more than \$1,000 an Acre Growing Oranges in Our Country? If You Do Not Know these things, you should read up on the subject, and you must not fail to get our Book, which contains nearly 100 photographs of growing Crops, etc.

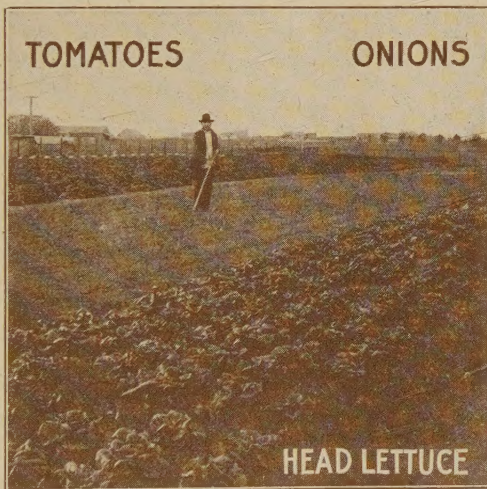
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SEE SAMPLE PAGE (REDUCED ONE-FOURTH) ON OPPOSITE PAGE

V. Not Peace, but a Sword.—But the words cheer us when we find the conflict of life hardest. It is Christ's will that it be so.—B. F. WESTCOTT, *Village Sermons*, p. 298.

THE SENDING OF THE SWORD

'I came not to send peace, but a sword.'—MATTHEW X. 34.

THERE seems to be a glaring contradiction between this word and some other words of Jesus. Life proves many a proposition to be true that logic would readily demonstrate as false. And the strange thing about the words of Christ is, that while they seem to contradict each other at the bar of reason, they link themselves together into perfect harmony when we go forward in the strength of them. They are words of life; meant to be lived out.

I. The coming of Christ sends a sword into the heart. Now this is exactly what I should have expected when I remember the penalties of gain. For everything a man achieves there is a price to pay. There comes a wound with everything we win. All knowledge, whatever joy it brings with it, brings with it in the other hand a sword. All love, though it kindles the world into undreamed-of brightness, has a note in its music of unrest and agony.

To receive Christ is to receive the truth; it is to have the Spirit of Love breathing within us; and if truth and love always bring sorrow with them, I shall expect the coming of Christ to be with pain.

II. There are three ways in which the coming of Christ into the heart sends a sword there.

1. Christ opens up the depths of sin within us. We see what we are in the light of His perfection. We were tolerably contented with our character once, but when Christ comes we are never that again.

2. Christ calls us to a lifelong warfare. The note of warfare rings through the whole New Testament. The spirit is quickened now to crave for spiritual things, and the flesh and the spirit must battle till the grave.

3. Above all, it is by heightening our ideal that the old peace goes and the pain begins. It is in the new conception of what life may be that the sword-stroke cuts into the heart.

III. Christ comes to send a sword into the home. Did you ever think how true that was of Nazareth? Did you ever reflect on our text in the light of that home? It might have been so peaceful and so happy if God had never honoured it like this. But Jesus was born there, and that made all the difference. It could never be the quiet home again. Gethsemane was coming, Calvary was coming; a sword was going to pierce through Mary's heart. He came not to send peace, but a sword.

Develop love, and you develop sorrow. Deepen the heart-life, and you deepen suffering. It is by doing that, through all the centuries, that Christ has brought the sword into our homes.—G. H. MORRISON, *Sun-Rise*, p. 158.

Illustration—I notice in the engines of our river-steamers that there are rods that move backward as

well as rods that move forward. A child would say they were fighting with each other, and that half of the engines were going the wrong way. But though half the engines seem to go the wrong way, there is no question that the ship is going the right way: out of the smoke and stir of the great city into the bays where the peace of God is resting. So with the words of Christ that seem to oppose each other. Make them the driving power of the soul, and the oppositions will not hinder progress, and the contradictions will reveal their unity, and you shall be brought to your desired haven.—G. H. MORRISON, *Sun-Rise*, p. 159.

'I came not to send peace, but a sword.'—MATTHEW X. 34.

WHAT said Jesus—that He came to send a sword? Of course He did. Every idea is a sword.—W. HALE WHITE.

REFERENCES.—X. 34.—J. Neville Figgis, *The Gospel and Human Needs*, p. 145. W. Garrett Horder, *Christian World Pulpit*, vol. lxiv. 1903, p. 204. A. G. Mortimer, *The Church's Lessons for the Christian Year*, part ii. p. 247. *Selected Sermons of Schleiermacher*, p. 295. X. 36-38.—C. G. Finney, *Sermons on Gospel Themes*, p. 319.

THE SUPREME CLAIM OF CHRIST

'He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.'—MATTHEW X. 37.

It seems to me that the supreme claim of the Lord Jesus Christ rests at least upon three bases. The first basis of His claim is in His own character; the second basis of His claim is in the need of him upon whom He makes the claim; and the third basis is in the need of the world for him upon whom He makes the claim.

I. **His Own Character.**—Christ claimed it for Himself, mark you, not for a moral ideal, but for Himself as a living Person, and He claimed the same kind of love as we give to father, to mother, or to child. I say that claim was based upon His own character, for Christ was conscious of having an absolute commission from God to men.

He claimed it because He was conscious of His ability to guide men, and all men, and all kinds of men in all kinds of conditions. Christ brings us a message from God, that we know from experience is the last message, not only of God as a Creator, or as a Judge, or even as a Father; but Christ's message as of a forgiving Father, and of a forgiving Father to the uttermost.

II. **The Needs of the Individual.**—No man ever saw the needs of men as the Lord Jesus Christ beheld them. He saw the individual need—some one to take the supreme place in man's affection. Man needs a ruler who will save him from himself. Every man living knows that he longs for someone to save him, not from the world, not from the temptations without, but from himself; not only to put out the fires which our own stupidity have kindled, but to bring out the treasure that we know God has deposited within us, and which we cannot dig out ourselves.

The Christian Herald for 1912

THAT famous divine, Joseph Parker, once remarked that the "front seats of his auditorium were in the Rocky Mountains and the back seats in the Himalayas." CHRISTIAN HERALD readers may say with Wesley, "The World is its Parish," for its activities literally embrace all lands. In the coming year it will set before its readers the most attractive variety of entertainment and instruction provided by any weekly magazine in the world.

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Stories by Famous Authors

will be announced during the year, among the contributors being Wilfred Grenfell, the Arctic hero and philanthropist; Eleanor H. Porter, author of *Margaret and Marco*; Florence Morse Kingsley, Cyrus Townsend Brady, Susan M. Griffith, Miss E. L. Gebhard, Amelia E. Barr, Irving Bacheller, and many others.

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